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Six Pillars of Peace

I. The peace must provide the political framework for a continuing collaboration of the United Nations and, in due course, of neutral and enemy nations.

II. The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions.

III. The peace must make provision for an organization to adapt the treaty structure of the world to changing underlying conditions.

IV. The peace must proclaim the goal of autonomy for subject peoples, and it must establish international organization to assure and to supervise the realization of that end.

V. The peace must establish procedures for controlling military establishments everywhere.

VI. The peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.

Commission on a Just and Durable Peace
The Federal Council of The Churches of Christ in America

THE
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March 1945

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Our March Issue

This issue of *The Methodist Woman* sets aside its usual policy of a varied series of articles to bring to each Methodist woman a report on one of the most significant conferences held by the church in many decades—the National Study Conference on the Churches and a Just and Durable Peace held in Cleveland, Ohio, January 16-19, 1945. Individual members and societies are urged to study these findings. We are submitting below a list of questons based on the findings and on the speech of Mr. Dulles. Secure the leaflets described on the pages of the Department of Christian Social Relations and Local Church Activities by Thelma Stevens relating to *Dumbarton Oaks*.

Study and Act Now

1. What was the nature and purpose of the "Cleveland Conference"? (See address by John Foster Dulles.)

2. Discuss some qualities of "The Christian Faith" that are basic to "World Order" as indicated in the first section of the Findings. (See page 8.)

3. What is the "World Mission of the Church" as interpreted in the Findings? (See page 8.)

4. List some attitudes in America that may block plans for World Peace. (See page 10.)

5. Discuss some domestic economic problems that affect World Order, interpreting such terms as "private property," "free enterprise," and "full employment." (See pages 11 and 12.)

6. What are the major provisions of The Dumbarton Oaks Proposals? (See page 11.)

What nine suggested improvements were made by The Cleveland Conference? (See page 11.)

7. What four steps were listed as essential to effective political collaboration with other nations? (See page 11, and also address by John Foster Dulles. See page 22.)

8. What did the Conference have to say about "Economic Co-operation" and the standard of living of the world's peoples? How does this relate to the Christian conscience and the World Mission of the Church? (See page 10.)

9. What are some essentials in a Bill of Human Rights?

10. Discuss the recommendations for peace settlements with Germany and Japan.

11. Study and discuss the four steps toward freedom and self-government of dependent peoples.

12. What program of action was recommended by the Conference? (See page 13.)

Together We Go Forward

Rise up, O World, the light is on the hill;
Face valiantly the work that lies ahead;
Thine is the task to do thy Master's will;
To this great day his mighty hand has led;
God's bugles blow, the dawn of light is here;
Stand on thy feet and put away thy fear!

Have hope, O World, 'tis thine to seek and find
The everlasting secret of the skies;
That human hearts can still be good and kind!
The flag of faith forever bravely flies
Above the Cross-crowned hill of Calvary,
Still points the way to man's great destiny!

Have faith, O World, that all is well and good;
March forward to this brave new dawn of hope;
Send forth the bugle call of brotherhood
Where men in terror blindly reach and grope.
It is the Christian Day, let anthems ring;
Let every Christian heart in glory sing!

These stirring words of William L. Stidger, written for the Crusade for a New World Order, characterizes the spirit of four significant interdenominational meetings held in January of this year: the Foreign Missions Conference of North America, held in Toronto, Canada, January 5-8; Home Missions Council of North America, held in Atlantic City, January 8-11; a National Conference on the Ministry of the Church to Shifting War Workers, held in Atlantic City, January 10-12; and the National Study Conference on the Churches and a Just and Durable Peace, held in Cleveland, Ohio, January 16-19, 1945.

Foreign Missions Conference

The Foreign Missions Conference, believing that a moral order is the only one in which people are able and willing to trust and work and live together in peace, a factor supported by the experiences of the past few weeks when people even in joyously liberated countries have shortly despaired of seeing any pattern of joint intention toward a moral order, respectfully and earnestly called upon its two governments, of Canada and the United States, to give serious consideration to their responsibilities in three matters basic to world organization, security, and peace.

The *first* was a responsibility for the *Atlantic Charter.* The Conference urged its two governments to exert every power, public and private, to carry out with other nations in the completest spirit of honesty and sincerity the principles embodied in the Joint Declaration, generally known as the "Atlantic Charter," which Mr. Roosevelt and Mr. Churchill drew up and made public in a statement issued from the White House over the signatures of both, on August 14, 1941.

This Joint Declaration, signed by Mr. Roosevelt, Mr. Churchill, and simultaneously by the representatives of twenty-four other nations at the White House, on January 1, 1942, and subsequently adhered to by ten other nations, including France, on January 1, 1945, a total of thirty-six nations in all, was one of the instruments used to raise the hopes of millions. For its ideas of moral order they struggled the more courageously and many died. Failure in the earliest test to achieve certain of the goals set forth has been the cause of their despair, and the despair has been made bitter and cynical because to all appearances the representatives of the larger powers have not seemed to act in full consistency with their pledged word.

The Foreign Missions Conference of North America, in contact with peoples of nearly all the world, can see no other but moral order to which men will respond and to which they will trust. It called upon its two governments to devote every effort to carrying out the responsibilities of the Atlantic Charter and those other responsibilities requisite for moral order and resultant world security and peace. By so doing the two governments would not only gain for their own citizens the maximum assurances of peace, security, and prosperity, but would almost certainly win the sincere collaboration of millions in other countries who now feel hopeless and despairing.

The *second* was the responsibility for *Religious Liberty.* One of the other responsibilities in a moral order, not mentioned in the Atlantic Charter but later enunciated in a separate statement as one of the Four Freedoms, is the acceptance, establishment, and maintenance of broad principles of religious freedom. The conference reaffirmed its statement on Religious Liberty adopted jointly with the Federal Council of the Churches of Christ in America, in which it is said that:

> The right of individuals everywhere to religious liberty shall be recognized and, subject only to the maintenance of public order and security, shall be guaranteed against

legal provisions and administrative acts which would impose political, economic, or social disabilities on grounds of religion.

Religious liberty shall be interpreted to include freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property for these purposes.

The conference called upon its two governments to undertake by all suitable means at their command, singly and together, to secure the broadest possible acceptance, establishment, and maintenance of these basic principles of religious liberty, without which no liberty can be full and sure.

The *third* was a responsibility for *dependent areas and people.* Another of the responsibilities in a moral order, declared the conference, is that for the welfare and advancement of the peoples who live in dependent areas under the rule of others.

The Christian Church, through its world-wide and uninterrupted missionary functioning, has established relationships more than a century old with dependent peoples. It has constantly aided them to learn, to advance, to aspire. It thus has knowledge and duties in this crisis which impel the Foreign Missions Conference of North America to urge upon its two governments the desirability of their joining with other interested governments in early and full discussion of postwar policies for dependent areas.

It urges its two governments in such discussion to throw their full influence toward agreement and action designed to help dependent peoples achieve the highest development of all their abilities, with the goal for all dependent peoples of self-government within whatever frames of national and international organization may exist and by them be chosen. As a step toward this goal the Conference urged that definite dates be set at the earliest practicable moment in each of these dependencies for the achievement of self-government or for substantial steps toward self-government.

Home Missions Council of North America

An interdenominational approach to present and postwar problems in areas where a united effort will bring greater strength to the task was regarded as imperative by Dr. Hermann N. Morse, newly elected president of the council. "Home Missions isn't just building a floor under the church," he declared. "It is a cutting edge for the church to find its way into areas of need. It is at this point of concern of the church for human welfare in the postwar days, the business of keeping aware of 'the soft spots,' that Christian principles find their expressions of reality in the community." Basing his address on postwar plans advanced by mission boards already looking toward the future, Dr. Morse said the only certain thing is that another great surge of population shift will follow the war. That the church, geared to an era of stability, has tried to adjust its ministry to the aggravated war needs has been proved, but certain areas of planning must characterize its program in the future if it is to do the job ahead. All boards recognize the need of trained leadership to accomplish specific tasks. They see that the rural church, greatly weakened in recent migrations, must be strengthened and guided. Comity, common strategy, and corporate planning will be needed in city areas, where the pressure of new populations upon the old has further complicated an already confused area. Interracial clinics, also to be jointly planned and operated, were suggested as advisable for certain special racial groups in tension areas where integration into the total community life is needed. The church must also reach those "of a migrant state of mind" with trailer chapels, gospel wagons, and "footloose workers" who can carry the gospel to the people regardless of the proximity of an existing church. A special ministry to unchurched children must be undertaken, using religious and leisure-time ministries and special experiments in social adjustment.

National Conference on the Ministry of the Church to Shifting War Workers

This Conference sought to evaluate existing problems facing workers in areas of shifting populations, to outline strategy and practical ways to implement it.

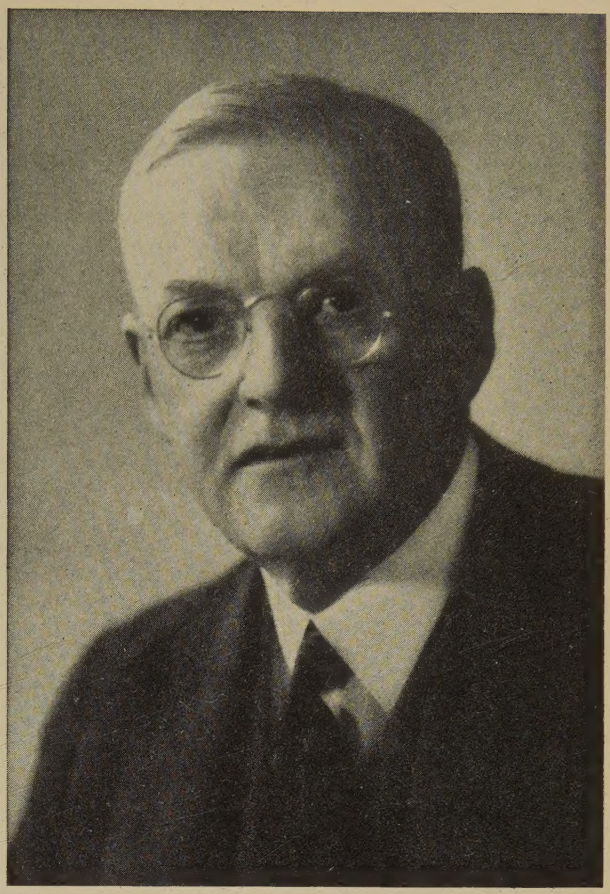
In a thought-provoking address, Mrs. Eugene Meyer, author of *Journey Through Chaos*, said: "The times are ripe with infinite possibilities for good and evil. We have a choice between anticipating the rights of the common man or waiting until the common man forces them upon the nation. What our intrenched bourgeoisie must recognize is that democracy is greater than the middle-class liberalism which nourished its early growth. The Protestant Church, as one of the pillars of that democratic middle-class liberalism . . . must do its share to help our country find newer and broader social patterns for a more generous, tolerant, and inclusive democracy."

"The translation of the true Christian spirit into active social programs would again give the common man confidence in the mission of the church," said Mrs. Meyer. "Inspired social leadership of this sort might even bring the mass of the people back to the church. I can see nothing else that will. . . . It is for the churches to remind us that the world is not merely *the* world, but *our* world. It is not only a social and economic world, it is a moral and spiritual world, and no matter how strong or evil the outward circumstances may be, the human personality can retain the ascendency as long as it remembers that its dignity and importance are of divine origin."

(*Continued on page 23*)

A First Step in World Co-operation*

By **JOHN FOSTER DULLES**



John Foster Dulles, Chairman Commission on a Just and Durable Peace, Federal Council of the Churches of Christ in America

WE MEET HERE at a critical time. Happily, we meet here not merely as observers, but as a group which itself has a certain power to shape the future.

We have already shown that power in relation to the planning of world organization. You will recall that such an organization was not one of the original objectives of the United Nations. The Atlantic Charter failed to mention it. Our Commission, meeting immediately after the proclamation of that Charter, initiated the first major effort to remedy that omission. The churches followed that lead and through conferences like those of Delaware and Princeton, through interdenominational and denominational missions, through study groups, they brought millions of Christian citizens to understand the need for organized international collaboration. The Protestant churches did not, of course, work alone. Notably, there were parallel efforts by Catholics and Jews. But the churches represented at this Conference did decisively contribute to the ground swell of public opinion which moved our political leaders to action.

This is a four-year history of significant achievement. It is an achievement which shows the influence we can wield. But that does not entitle us to relax, with the pleasurable feeling that our task is done. The very power that we possess attracts to us new and greater responsibilities. At the Delaware Conference we said: "The United States must accept the responsibility for constructive action commensurate with its power and opportunity." The same principle applies to the Christian forces of this country. We, too, must accept responsibility commensurate with our power and opportunity. That is a heavy responsibility. I refer not merely to the task of formally completing world organization. I refer above all to the task insuring that such an organization will be a living reality.

Whether or not an organization will work cannot be determined by examining the words that create it. It can be determined only by judging, in the light of their current practices, what inclination to action the prospective members will bring into it. If we apply that test, it reveals a condition that should cause us grave concern.

When, in March, 1943, we issued our "Six Pillars of Peace," we said: "If the United Nations of this war are to continue to be united, the time to cement that unity is now." That, we said, was required both to promote victory and to provide the foundation indispensable to the building of a durable peace. Accordingly, our first and basic Pillar spoke of "*continuing*" collaboration between the United Nations and, in due course, neutral and enemy nations. We were confident that, under the impact of common peril, a procedure for collaboration would be found so that the main problem of peace would be to perpetuate and universalize a living thing.

For a brief span, our confidence appeared to have been justified. In October, 1943, from Moscow, the British, Soviet, and American governments issued this official communique:

"The Conference agreed to set up machinery for ensuring the closest cooperation between the three governments in the examination of European questions arising as the war develops. For this purpose the Conference decided to establish in London a European Advisory Commission to study these questions and to make joint recommendations to the three governments."

That was a momentous decision. It involved recognition, at least in relation to Europe, of the proposition that

* Opening Address Conference on Just and Durable Peace, Cleveland, Ohio.

the world had become so interdependent that international trouble there ought to be looked upon as a matter of common concern. It established a mechanism for implementing that concept. As Foreign Minister Eden said, reporting to Parliament:

"The object we had in mind was to be able by this machinery to look ahead and make great plans for dealing with the problems which face us in the future. If we can do that, we will be able to keep step at every stage and thus avoid some delays and misunderstandings which inevitably occur when each has made plans separately."

That decision was the prelude to the other great decision taken at Moscow, which was—as Mr. Eden put it—"to continue co-operation and collaboration after the war," through a general international organization. Mr. Eden recognized that such continuance would not be easy to assure for, as he said: "Between nations, when the immediate common effort needed for victory is over, it is hard to hold the same unity in the years to follow." The Moscow decision to initiate at once the "closest co-operation" was thus looked upon as the first and easier step—easier because it reflected the pressure of a common peril. The harder part would come after that peril had disappeared.

Now, it appears, we have failed to consummate that first, and easier, step. Even a grave common peril has not brought us to practice that collaboration which has been agreed upon at Moscow over a year ago. Instead, the effort has been suspended. In place of the "common concern" principle there has been substituted a "sphere of influence" procedure, which obviates the need of close collaboration. The United States has not shared responsibility for the practical decisions which must be taken in the liberated areas of Eastern and Southeastern Europe, and that responsibility has been apportioned in great part to the Soviet Union and in no small part to Great Britain. Thus, the three great powers which, at Moscow, agreed upon the "closest co-operation" about European questions have shifted to a practice of separate, regional responsibility.

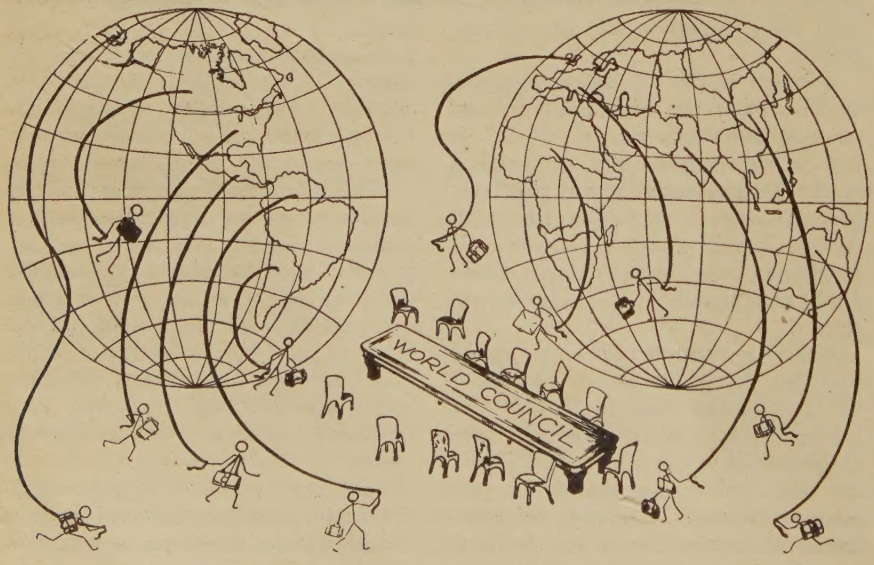
That is a major setback to hopes of effective world organization. If, even when common peril exists, the leaders of the United Nations find it impracticable to practice the principle of common concern, then no realistic person will expect quickly to vitalize that practice after the peril has disappeared. The words of Dumbarton Oaks will be far ahead of any willingness to make them real.

We have said, and proudly said, that the Christian forces of America influence the course of world affairs. The developments which we now deplore are in no small degree due to that same influence. The fact is that this nation has not yet adjusted itself to the working conditions of collaboration. A majority of our people now accept, in the abstract, the proposition that international trouble anywhere is of potential concern to us. They agree that, since this is so, it logically follows that our government ought to take a responsible part in dealing with troubles elsewhere. But, actually, they inspire our government with fears that it cannot collaborate and still retain the confidence of the people.

Such fear is not without warrant. These European problems arouse violent emotions in those of our citizens who feel a racial or ideological affinity with one or another of the factions which struggle in Europe. These blocs are very local and, from a voting standpoint, have a certain strategic power. But, after all, they are small minorities. The significant power lies with those who judge their government as Americans. Even they, however, are not yet in a mood to tolerate our official participation in decisions which, because they are joint decisions, will involve some compromise of our particular ideals. Many prefer to see our government stand aloof, and utter lofty pronouncements which pander to their sense of moral superiority. Under such conditions, government is not disposed to work in such mire as much of the world is today. It is afraid of the criticism which will be heaped upon it when it comes back with some of the mire adhering to its hands and feet.

Our attitude toward Poland and Greece shows aloofness toward international collaboration. There is also evidence of affirmative opposition to collaboration. The Argentine trouble has illustrated that. It is a serious matter. Diplomatic relations have ceased, economic sanctions are being applied and political leaders of the two governments have been publicly denouncing each other. We have nearly exhausted the list of what, in diplomatic parlance, are called "measures short of war." Yet it seems that we prefer to go on dealing in the matter alone, although it legitimately concerns many other nations than ourself. Our government's attitude there also seems to command popular support, for it has attracted virtually no public criticism at home.

These illustrations could be multiplied. They are, however, sufficient to show that the American nation has not yet adjusted itself to the working conditions of collaboration. We are hesitant about giving or accepting collaboration with reference to the



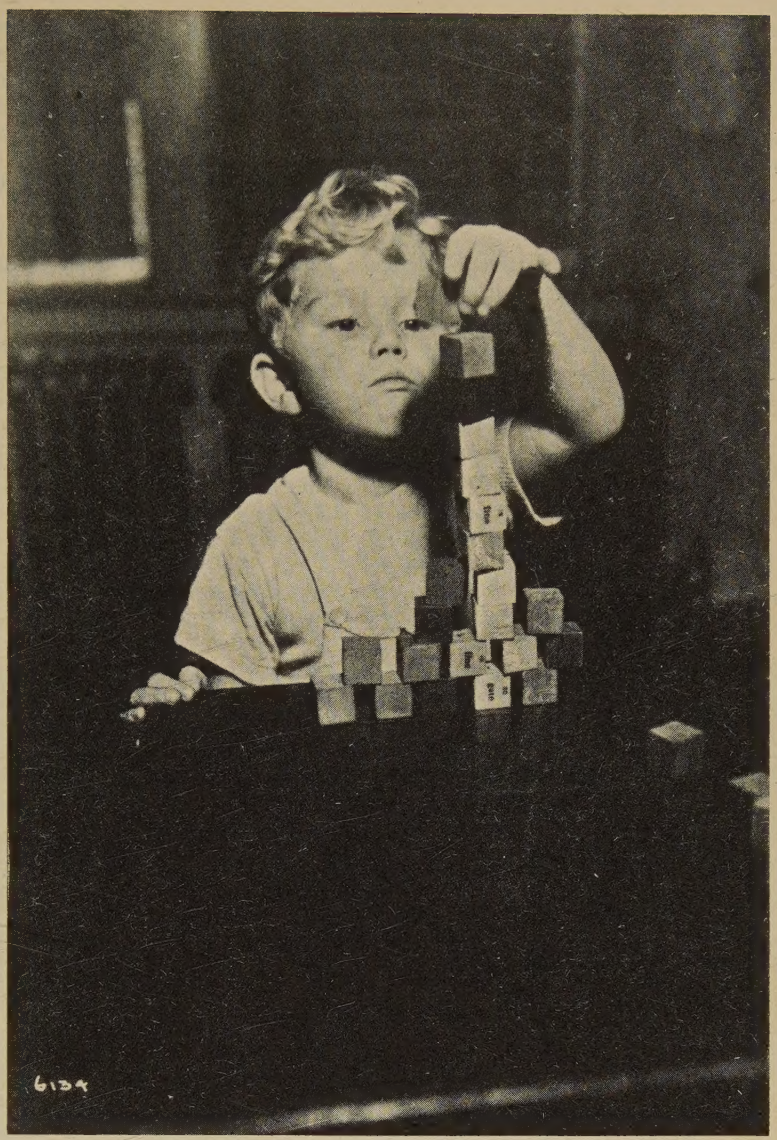
If the United Nations of this war are to continue to be united, the time to cement that unity is now (Cut courtesy, Crusade for Christ)

hard problems that daily present themselves. We like collaboration as an idea. We fear it has a reality. In consequence, there has developed a sort of tacit understanding with our principal allies. They will give us world co-operation on paper—which is the way we like it. In return, we will drop out of the actual practice of collaboration, leaving each a free hand in its area of special interest. That understanding was clearly hinted at by Mr. Churchill when, speaking on last December 15th, he referred to the fact that "the government and the people of the United States have set their hearts upon world organization," and that, he said, "will be fatally ruptured by a quarrel between any of the three most powerful empires which compose the Grand Alliance of the United Nations." Of course, world organization would be fatally ruptured by a quarrel between the United States, Great Britain, and Russia. But also world organization will be fatally ruptured if the only way to avoid that quarrel is to abandon the practice of collaboration and divide the world into three compartments of special interest.

It is time for the American people to arouse themselves. They have become pleasurably immersed in an intellectual pastime. Throughout the nation men are devising ingenious formulae to deal with voting on a hypothetical Security Council and for dealing with the relative control of the President and the Congress over the American member on that Council. These matters may be important, but they will be important only if we first make sure that we are doing something more real than playing with words. There is much risk that, as things now stand, the Dumbarton Oaks Proposals will never be more than words.

The only way to eliminate that risk is to bring our government now to practice international collaboration. It ought at once to vitalize the Moscow Agreement and use the machinery it provided "for ensuring the closest co-operation between the three governments in the examination of European questions." Our government ought to participate actively in the decisions now being taken in Europe, decisions which, more than any Security Organization, will determine whether there is to be a Third World War.

But, it will be asked, is this still possible? Will our collaboration be accepted? Can we now recapture the agreement of Moscow. I do not doubt that we can—under certain conditions.



Today he builds blocks; tomorrow he may destroy buildings, unless we build for tomorrow

One condition is that our co-operation be implemented by the most competent and experienced Americans who are available. Collaboration, to be acceptable, must be skilled. Also, that collaboration must be put on a sustained, rather than sporadic, basis. The objective is to prevent crises, not merely to try to solve them.

Another condition is that our co-operation be conciliatory and understanding of the ideals and vital needs of others. We must not be dogmatic. Our particular ideals and sense of vital interest are not the only ones in the world. Also, we must recognize that, as said in the Lansing-Ishii declaration: "territorial propinquity creates special relations between countries." Just because we reject nonco-operation we must not go to the other extreme of assuming that all nations have an equal interest everywhere.

Finally, we must make it clear that we will not be satisfied with getting a piece of paper in exchange for the living reality of collaboration. So long as Great Britain and the Soviet Union think that what our hearts are set on is merely a document which will satisfy us intellectually, then we will never get the real thing.

Under the foregoing conditions, we could confidently expect to revive the arrangement for "the closest co-opera-

(*Continued on page 22*)

A Message to the Churches

from

National Study Conference on the Churches and a Just and Durable Peace

THE MESSAGE of the Cleveland Conference, herewith printed in full, resulted from the deliberations of the delegates who had been named by the appropriate agencies of their respective communions and allied religious organizations. The Conference, in adopting its message, spoke only for itself, and not for the churches or the Federal Council, to which the message had not been submitted before printing. The Conference assumes full responsibility for the publication of its findings. The Commission on a Just and Durable Peace of The Federal Council of Churches transmits the message of the Cleveland Conference to the churches for their study and action.

PART 1

Christian Faith and World Order

The Christian Faith

We are living in a uniquely dangerous and promising time. It is dangerous because we are faced with widespread evidence of religious and moral disintegration as well as with effects of war in increasing suspicion, fear, and hatred. It is promising because a new spiritual vitality is manifesting itself under the Providence of God and witnessing to that quality of the Christian faith which demonstrates its strength in adversity. In our effort to make decisions and to take action which shall help to guide the world from anarchy and chaos forward to a just and creative peace, we are called to reaffirm our faith.

It is the Christian faith that God's righteous rule is over all men and nations; that in Christ he confronts us all alike in judgment and mercy; that men, though sinful, are made in his image and are not only the concern of his saving work but his agents as well, each of value in his sight without distinction of class, race, or condition; that the church, the body of Christ and the fellowship of Christ's followers, is the creation of his spirit, and the steward of his purpose; that his Kingdom on earth as in unconquerable Kingdom of justice and mercy and truth in which it is our responsibility to bring human laws and human institutions into increasing accord with his holy will.

In this Christian faith, the purposes which we seek to realize are fashioned. As we affirm the worth of man in God's sight, so we must act by the Christian principle of reverence for human personality. God sees his children united in one family whose individual and corporate life is the goal of redemption: we must be joined in the common effort to make effective in individual relation and in corporate acts, the Christian principles which we affirm. God's way is the way of justice, love, and mercy; justice, love, and mercy must rule our life with our fellows. While compulsion and control are needed for the restraint of evil in a world of imperfection, the ultimate victory over evil must be by way of redemptive good will, by which alone can good be created. God's way with men is the way of freedom and responsibility; man's true life as a man is achieved only when that way is freely chosen and freely wrought out. As we need humility and penitence in standing before God, so do we need humility and penitence in our dealings with men. Whenever human practice goes counter to these principles which root in our faith, the Christian must raise his voice in protest.

It is in this Christian faith that our confidence is grounded. For our confidence is in God, the establisher of the order within which men and nations work, and in the forces of the spirit which God employs. We believe in the might of truth as against falsehood and deceit and in the power of right to command the conscience and to overcome oppression and wrong. We believe in the power of good will as greater than selfishness and force; in the value of mutual trust as against distrust and suspicion; and in the might of faith as greater than cynicism, doubt, and despair. God's grace, made manifest in Christ, rescues men from despair, has power to remake them when they turn to him for healing and forgiveness, and redeems all their life. We see this power even now at work in the world in lives made new, in sins forgiven and conquered, in hopes rekindled.

We rejoice in the church of Christ as a world fellowship which today unites men in faith and love transcending nation, race, and class. We rejoice that a growing number of men of good will outside the church, in recognition of the moral law, seek with us the creation of "one world" of justice and security for all men. Let the church purge itself of inner division, unite with all who work for these high ends, and so live out its principles of justice and love in the face of all dictates of selfishness and counsels of expediency as to create new faith, new conscience, and new hope.

The Church's Mission

Out of the continuous creative vitality of the Christian faith has grown the church of which we are a part. The church as bearer and sharer of the revelation of God in Christ, stands under a divine compulsion to serve the world, with equal responsibility for all people. The misery, want, and sin of the world today bring to us a new sense of the urgency of the commission "Go ye into all the world."

"Home Missions," and "Foreign Missions," are aspects of the one world mission to which the church is called. Both are significant in the church's contribution to world order. The most effective assurance for justice in an abiding world order is in the expansion of allegiance by men and nations to the Christian faith. This is as greatly needed within America as elsewhere. The reconstruction of devastated lands, the rebirth of hope and determination for a world of justice and the will to create instruments for the expression of that hope are central in the church's mission.

The world mission of the church has helped to create among our people concern about international affairs and has opened channels for the efforts of the churches toward a just and durable peace. Through missionary agencies relief is and can be administered, reconstruction can be furthered in many areas, and the long-range objectives of world order promoted. The immediate and practical necessities of mission work as well as the impulse to unite in Christ have promoted widespread interdenominational co-operation. This, in turn, has given impetus to that ecumenical movement which now brings promise that the energies of the churches will be utilized to face their overwhelming opportunities. This co-operation must be further developed. What is called for is a united Protestant missionary movement. The churches are therefore urged immediately to strengthen and unify their missionary enterprise both at home and abroad so as to strengthen and unify their missionary enterprise both at home and abroad so that their unique contribution to world order may be equal to these opportunities.

Principle and Action

Christians must act in situations as they exist and must decide what God's will demands of them there. At all times they must keep the ultimate goals clearly in view, but they have equal opportunity to mark out attainable steps toward those goals, and support them. An idealism which does not accept the discipline of the achievable may lose its power for good, and ultimately lend aid to forces with whose purpose it cannot agree.

If we accept, provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them. That would be stultifying. It is the possibility of change which is the bridge from the immediate situation to the Christian ideal. That possibility is an imperative for Christians, who must constantly maintain tension with any secular order.

The churches, through their leaders, have the task of assisting people in situations of this kind. Specifically, in the realm of world order, the churches must declare their understanding of the will of God for life among the peoples of the world. They must do this while proposals are being framed. They must continue to do it after governments have made their decisions. When a concrete proposal for world organization is presented, Christian leaders must help the people to decide whether it marks a presently

The Findings Committee of the second Protestant church study conference in session at Cleveland, January 16-19.

First row (seated): Dr. Emory Ross, New York; Mrs. Harper Sibley, Rochester; John Foster Dulles, New York; Dr. Elmer J. Arndt, Webster Groves, Missouri; Rev. Vernon Holloway, New York, and Dr. Frederick Nolde, Philadelphia.

Second row (standing): Rt. Rev. William Scarlett, St. Louis; Bishop G. Bromley Oxnam, New York, Chairman; Dr. John Rood Cunningham, Davidson, N. C.; Dr. Walter W. Van Kirk, New York; Dr. Charles J. Turck, St. Paul, Minn.; Miss Georgia Harkness, Evanston, Illinois; Rev. Ernest F. Tittle, Chicago, and Dr. Luman J. Shafer, New York. Drs. Shafer and Van Kirk are secretaries of the Commission on a Just and Durable Peace, which called the conference.

obtainable step in the right direction and, if so, urge them to give it their support.

American Attitudes and World Peace

Whether America will be a help or a hindrance in building a peaceable world depends upon the attitudes of individuals and groups in our nation. We call attention to the dangers which lurk in complacency towards existing injustices; the frequent contradictions we tolerate between our ultimate beliefs and our conscious aims; the false sense of national security which—in spite of the lessons of two tragic wars—holds that the United States can live apart from the rest of the world and its problems; intolerance and discrimination; selfishness which refuses to recognize that we are members one of another and is unwilling to run risks for the sake of the world community; blind devotion to national sovereignty; the cynicism which believes there always must be wars and puts its reliance upon force alone; and the spirit of hatred and vengeance toward other peoples. It is our concern that such attitudes should not prevail, but rather that in us and in our fellow citizens those attitudes should be developed which support the growth of world community.

Domestic Order and World Order

Over a century and a half ago it was given to the American people to determine by struggle and experiment whether government by the people could be established and maintained on the earth. Upon the success of this adventure rested a great hope for mankind. In the intervening years the growth of the United States as a home for human freedom has been a notable fact and influence. It must now be demonstrated that human freedom is compatible with economic security. A new challenge is offered to the people of America to establish along with political democracy an opportunity through productive employment to earn an income sufficient for the basic needs of food, clothing, shelter, health, recreation, and cultural pursuits, and assurance to every individual of whatever race of an equal and unsegregated opportunity for worship, protection in time of unemployment, illness or need, and full political and civil rights.

The economic system which proved adequate in an earlier period has, in our day, revealed grave defects and inadequacies under the strain of modern industrial conditions. All elements in the economic system—consumer, employee, management, capital, and government—should move from the strife and restrictions of our present situation to a full and free cooperation with the objective of greatly increased production and distribution to meet the expanded human needs in this and other countries. We recognize the need of experimentation with various forms of ownership and control: private, co-operative, and public.

A challenging effort in the United States in the solution of our domestic economic problem will be followed by favorable repercussions in the economic and spiritual life of the world, thus contributing to the establishment of a just and durable peace.

The right of private property is not an absolute right, but a right qualified by the public interest. Likewise freedom of enterprise does not imply absolute freedom, but operation of enterprise consonant with the interest of the public and the welfare of the nation. In the use of property and in the operation of enterprise, therefore, the welfare of society should be given primary consideration; and it is the duty of the state to prescribe such regulation of industry and of the conditions under which it is carried on as will result in wholesome conditions of employment and fair treatment to those who are engaged in it and to the public at large.

The church must therefore condemn any failure of our economic system to meet the basic needs which have been indicated. We must ask our people to recognize that in order to supply these needs for all, many changes may be necessary to our economic practices. These changes will probably lie in the direction of a larger measure of social planning and control than characterized our prewar system. They should be brought about by democratic processes and should be consistent with Christian principles with respect to the worth of personality and the value of freedom. We should not allow our devotion to any single system or method to deny to anyone the basic requirements for "the good life." Nor should we allow our preference for our economic or political system to prevent us from collaborating, for the achievement of world order and world peace, with peoples who have a different system.

In order to maintain our democracy

Some of the women delegates attending the National Study Conference on the Churches and a Just and Durable Peace

at a high level it must continually be adjusted to meet the necessities of history and the demands of justice. Only if our domestic order is born again with fresh vision and determination to meet the needs of men can America fulfill her new mission and bring hope and encouragement to a broken world.

PART II

Christian Standards and Current International Developments

The decisions and actions of governments in the present international situation will have direct bearing upon the extent to which nations will collaborate in the postwar period. Tentative proposals for an international organization were agreed upon at Dumbarton Oaks by delegations of the United Kingdom, the Soviet Union, China, and the United States. They have been offered to the public for discussion.

In the light of the Guiding Principles and the Six Pillars of Peace, we offer our appraisal of the Dumbarton Oaks Proposals, and we call attention to certain related matters which we believe must be considered in connection with any international organization for world order and security.

Dumbarton Oaks Proposals

We commend these Proposals to the consideration of the churches.

The Proposals are the only plan which governments have thus far evolved and, therefore, are the only available index to the extent of agreement which is now possible.

They set forth certain purposes and principles essential to world order and peace.

They provide for continuing collaboration of the United Nations and, in due course, of other nations.

They provide through an Assembly for the periodic consultation of all member nations and for promoting co-operation in the interest of the general welfare.

They provide an Economic and Social Council for facilitating solutions of international, economic, social, and other humanitarian problems, and for co-ordinating international policies and agencies in this field.

They provide, through a Security Council, for continuing consultation of representatives of the greater powers and of selected lesser powers with a view to a peaceful settlement of disputes and the restraint of aggression.

The Proposals now stand at a formative stage and the way has been opened for recommendations for improvement which will make them more acceptable to the Christian conscience.

Accordingly, we recommend that the churches support the Dumbarton Oaks Proposals as an important step in the direction of world co-operation, but because we do not approve of them in their entirety as they now stand, we urge the following measures for their improvement:

(1) Preamble

A Preamble should reaffirm those present and long-range purposes of justice and human welfare which are set forth in the Atlantic Charter and which reflect the aspirations of peoples everywhere.

(2) Development of International Law

The Charter should clearly anticipate the operation of the Organization under international law and should provide for the development and codification of international law, to the end that there shall be a progressive subordination of force to law.

(3) Voting Power

A nation, while having the right to discuss its own case, should not be permitted to vote when its case is being judged in accordance with predetermined international law.

(4) Amendment

In order to permit such changes in the Charter of the Organization as may from time to time become necessary, the provision for amendments should be liberalized so as not to require concurrence by all the permanent members of the Security Council.

(5) Colonial and Dependent Areas

A special commission should be established wherein the progress of colonial and dependent peoples to autonomy, and the interim problems related thereto, will become an international responsibility.

(6) Human Rights and Fundamental Freedoms

A special commission on human rights and fundamental freedoms should be established.

(7) Eventual Universal Membership

The Charter should specify that all nations willing to accept the obligations of membership shall thereupon be made members of the Organization.

(8) Limitation of Armaments

More specific provision should be made for promptly initiating the limitation and reduction of national armaments.

(9) Smaller Nations

There should be provisions designed more clearly to protect and defend the smaller nations from possible subjection to the arbitrary power of the great.

Political Conduct Required to Promote Further Collaboration

There are four principles of conduct which are needed to bring collaboration out of the realm of theory and into that of reality.

(1) We believe our government should adopt and publicly proclaim its long-range goals. These should stem from our Christian tradition and be such as to inspire and unify us. Without such defined goals we will lack enthusiasm and sense of direction. We will not be able to measure our progress.

(2) We believe our government should not merely talk about its ideals. It must get down into the arena and fearlessly and skillfully battle for them. It must do so, not merely sporadically, but steadily. It must do so even under conditions such that partial and temporary defeat is inevitable.

(3) We believe our government must, however, battle for its ideals under conditions such that no particular setback need be accepted as definitive. It must be made clear that collaboration implies not merely a spirit of compromise but equally a right, on the part of every nation, to persist in efforts to realize its ideals.

(4) We believe our electorate, demanding the foregoing of its government, must judge its government accordingly. It should not judge it merely by the immediate results attained. It must judge it by its announced long-term objectives, by whether it works competently to achieve them and by whether it brings into actual functioning procedures of peaceful change so that the world may evolve away from present harsh necessities. If our government will meet those tests, the electorate should applaud such conduct irrespective of dissatisfaction with immediate results.

Economic Co-operation

The economic aspect of human life concerns the church in two ways:

through the widespread fact of poverty and through those maladjustments which, never the sole causes of war, may predispose populations to war.

Poverty concerns the Christian conscience not alone because men hunger but also because their spirits tend to be stunted by it and their freedom limited. Low standards of living over large areas diminish the possibilities of trade and also of cutural intercourse. Morality and self-interest combine to show that in a world tending toward unity by communication, the standard of living of men everywhere is a concern of men everywhere.

Poverty is not to be dealt with primarily by charity but by aiding undernourished populations to use their own resources, to develop agricultural techniques and industries suitable to their region, and to participate in world trade.

In order to prevent recurrent depression the goal of full employment of labor and of economic resources on a world scale should be continuously pursued.

Because of the growing interdependence of peoples, the development of backward regions has become a common task of mankind, in which regard for one's neighbor joins a long-range self-interest. The immensity of the task, which is equally economic and educational, requires a co-operative investment and effort on a world scale. Here some form of world organization, such as the Economic and Social Council proposed at Dumbarton Oaks, must be sought as a supplement to private undertaking. The International Labor Organization and the organized labor movement are also to be recognized as having an important role in raising the standards of living of the peoples.

Economically advanced nations constitute among themselves a community in which no one can prosper through the disadvantage of others. Their policies can no longer intelligently follow the line of economic nationalism. Barriers to world trade, whether in the nature of tariffs or of cartels, have become doubtful props of national welfare; and all of these acts, economic and political, in which one people affects the fortunes of another become subject both to the judgment of self-interest and of morality. A world point of view must be developed in economics, and the appropriate institutions developed. In such institutions our own nation must actively participate both for its own welfare and for the common good.

Such intelligent supervision of world agriculture, resources, markets, currencies, and communications, and of world trade, may not imply in each case an authoritative regulating agency; but it does require an active self-regulation with a sense of responsibility and of stewardship for the just and constructive use of economic power.

The right of property is based, not upon man's animal need, but upon his personal nature as man. Private property is an essential aid to the maturing of human personality. It has been customary to set communism and capitalism over against each other on this point, the one denying private property, the other holding private property an absolute claim over against the state. Neither of these positions is now held in this extreme form; in both types of economy property is recognized as important for human character and is therefore the proper subject of public interest; so all economies today are mixed economies, showing a degree of private and a degree of common property. Neither is a fixed system, and to some extent in practice they tend to converge. To the extent that the sacredness of the human person, his liberty and responsibility to God is acknowledged by both systems, their co-operation in building a peaceable international order is facilitated. But in any case they can and must co-operate.

Ewing Galloway

The great cross at Holyoke, Massachusetts, which was lighted at Christmastime

Human Rights

We have recommended that, in connection with the world organization proposed at Dumbarton Oaks, there be established a special commission on human rights and fundamental freedoms. We believe that religious liberty is basic to all human rights and that it should be accompanied by equal and unsegregated opportunity for all races. The commission we have recommended should seek an international agreement on the rights and freedoms to be secured to all people; it should further formulate the procedures for their realization by action of the world organization and of the separate states. This is in harmony with our sixth pillar of peace which declares, "that the peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty." It also follows a purpose set forth in the Dumbarton Oaks Proposals, "to promote respect for human rights and fundamental freedoms."

The Peace Settlement in Europe With Special Reference to Germany

In respect to the peace settlement in Europe, we share the following convictions:

The settlement following the war should be inspired by the desire to secure the maximum of collaboration among the peoples of Europe and encourage the economic development of Europe as a whole, including Germany. The unilateral determination of boundaries should impair such collaboration. The settlement should insure to the smaller and weaker nations the fullest measure of autonomy consistent with European unity and world organization for peace.

The settlement should make possible the reconciliation of victors and vanquished. That implies that it should remove the power as well as the will of aggressive elements within Germany to make war. However, the necessary discipline of Germany because of the crimes committed in her name should not be vindictive. The partition of Germany into separate states should not be imposed upon the German people. The treatment of Germany should be calculated to

strengthen the forces within that country committed to liberal civil policies and to international co-operation.

Among the constructive forces upon which a new Germany and a new European concord can be based, the churches are of primary importance. As they have been centers of resistance to tyranny and injustice within Germany and within the occupied countries, so they may become a medium through which reconciliation may be accomplished, and through which the process of the re-education and reconstruction of Germany may be carried out in the only way that gives any promise of success—voluntarily from within. The World Council of Churches will greatly aid in the process of reconciliation and reconstruction as the churches of the defeated, the liberated and the victorious nations are brought together into conference and collaboration.

The Peace Settlement in Asia With Special Reference to Japan

We are convinced that a just and durable peace in the Far East is possible only in the framework of world organization, supplemented by regional co-operation for security and welfare.

China desperately requires unrestrained opportunity for internal development. It is of urgent importance that China's voice in international affairs be given special heed, in order to cement new relationships between oriental and western peoples.

As in the case of Germany, so with Japan: the power and will to make war must be removed. However, Japan's basic economic problems, aggravated by the war and by the expected loss of her colonial possessions, must be met by "access, on equal terms, to the trade and raw materials of the world," as pledged by the Atlantic Charter "to all states, great or small, victor or vanquished." Treatment of Japan by the United Nations should be favorable to constructive forces within Japanese society, and should aim to bring Japan, at an early date, into normal relations with the world community.

We can enter into right relations with the vast and significant populations of China, Japan, and Southeast Asia, none of them white, only upon the basis of the equality of races in justice and law. Indeed, a Christian outlook upon the Far East discerns that a world order is impossible if color discrimination is maintained. The churches recognize a special responsibility for reconciliation in such ways as may be possible after the war.

G. Bromley Oxnam, Bishop New York Area, Methodist Church; president Federal Council of Churches

The Peace Settlement With Special Reference to Germany and Japan

We urge that the time is at hand when the governments of the Allied Nations should make a more explicit statement as to the status of both Germany and Japan following the war. We believe such a statement is needed in order to satisfy Christian concern and to prevent needless sacrifice of life upon the battlefield.

Dependent Peoples

Long and intimate relationships with the dependent peoples of Africa, Southeast Asia, and other parts of the world place on the Christian churches a responsibility to champion their right to freedom and to develop their capacity for self-government.

We therefore call upon our government and others: (1) To proclaim self-government as the goal for all dependent peoples; (2) where dependent peoples are ready for self-government, to give it now; (3) otherwise, to initiate progressive steps suitable for each area for achieving that goal; and (4) in the interim to provide that all such areas shall be administered under the supervision of world organization.

We cannot, in good conscience, be a party to the dismantling of Japanese colonial possessions without at the same time insisting that the imperialism of the white man shall be brought to the speediest possible end. We cannot have a sound or stable world community so long as there is enforced submission of one people to the will of another whether in Korea, in India, in the Congo, in Puerto Rico, or anywhere else.

Recommendations for Action

The task now before us is to channel the spiritual power generated in this conference into deeds. Solemn pronouncements are not enough. Upon the minds and consciences of our people must be laid the duty and opportunity of using the world-wide re-

(*Continued on page 21*)

A Day Apart*

By MRS. WILLIAM C. HANSON

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God.

Morning Session—Personal Preparation

MUSIC OF OLD HYMNS (played softly).

SILENT MEDITATION (following words in the hands of each one).

"Dwell deep, my soul, dwell deep." I am not my my body, my body is only the physical house in which I live. The essential thing about me is my spiritual life. So long as I am honest and true and trust in God, my soul is beyond the reach of all adversity. . . . Because I am God's child I can meet all that comes in the day's work bravely and serenely. "My life is hid with Christ in God. In him I live and move and have my being."[1]

THE CALL TO PRAYER: "To Your Knees!"

To your knees, O Christian women, for *yours* is the task of uplifting the world! To your knees, women of Methodism, for *you* have a share in the task! To your knees, members of the Woman's Society of Christian Service, for your responsibility is great! Today the weight of the world, with all its woes, is a burden too great to be borne by any human heart. Divine help must be sought. Will you now seek that aid from an Infinite God?

(*A pause for silent prayer.*)

In Greek mythology Atlas was condemned to carry the earth on his shoulders as a punishment. He has been depicted as a giant male figure bent under the weight of the globe. Dr. Hugh Black once called attention to the work of an American sculptor who fashioned Atlas not as a giant man but a gentle woman! "She does not stand heaving under the dreadful load," he wrote, "but kneels as if in prayer, and easily carries the burden aloft. Unlike the old Atlas who bore the world for punishment, she carries it for love, and Love's load is ever light! . . .

"The Atlas who would sustain the world must do it *on her knees.* She needs the re-enforcement of the Unseen to keep her true to her ideals, for the world cannot live without her ideals. It needs her tender spiritual nature, her devotion, her faith! Her soul must be restored constantly before she can lift her load aloft with ease.

"To your knees, then, O true Titan of today, if you would learn to carry the load easily and with joy! To your knees, where the gentleness of God makes great! To your knees, for there alone can be found courage and patience and hope and faith for the burden!"[2]

(*Silent prayer.*)

HYMN (sung softly as a prayer): "A Charge to Keep I Have" (*Methodist Hymnal,* No. 287, vss. 1, 2, 4).

Leader:

We come to this hour, apart from the noise and struggle and sorrow of a warring world and facing the sacred days commemorating the death and resurrection of our Lord, to seek the cleansing power, the refreshment of spirit, the indwelling of God's love and peace that shall send us forth courageous and eager to bear his message of abundant life by word and deed. The world is so much with us we are prone to forget the streams of living water for which our parched souls are reaching.

First Voice:

"As the hart panteth for the water brooks, so panteth my soul for thee, O God."

Second Voice:

"My soul thirsteth for God, for the living God."

First Voice:

"O that I knew where I might find him;
That I might even come before his presence!"

SOLO (by unseen soloist or victrola record: "If With All Your Hearts" (*from Mendelssohn's "Elijah"*[2]).

A PRAYER OF NEED.

Almighty and everlasting God, how may we utter our need of Thee! Our minds need Thee to give them poise. Our wills need thee to give them strength.

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* This service is prepared in two sessions, morning and afternoon. It is suggested that the luncheon be a simple, silent meal with devotional hymns played for meditation.

[1] Albert W. Palmer.

[2] Adapted from a leaflet by Mrs. Gilbert Blatchy with permission Dr. Hugh Black.

Our hearts need Thee to give them courage and peace. O Thou who knowest us far better than we know ourselves, grant unto us, we beseech Thee, a lively and blessed sense of Thy presence; that we may find in Thee the meaning of life; that we may secure from Thee the help we need to make a success of life; and that, supported by the knowledge that thou art with us to guide and gird us, we may do all that can be done in our day upon the earth to achieve for all men a more abundant life; through Jesus Christ our Lord.[3]

HYMN: "I Need Thee Every Hour" (*Methodist Hymnal*, No. 232. One verse sung as a prayer).

SCRIPTURE (A voluntary sharing of passages or verses of assurance. Repeat some of them together as offered. Among them may be the following):

Lo, I am with you always.

He that dwelleth in the secret place of . . .

Thou wilt keep him in perfect peace whose mind . . .

They that wait upon the Lord shall renew . . .

But my God shall supply all your needs according . . .

Be anxious for nothing . . . and the peace of God . . .

The Lord is my Shepherd (unison).

Let someone lead out in singing together a verse of "Wonderful Words of Life" (*Cokesbury Hymnal*, No. 96).

Meditation On The Christian Woman

Leader: Let us consider the life that may come to the Christian woman who drinks deep of the water of life.

First Reader: The woman of God is a righteous woman. She is in a state of rightness with God and people. She is straight—not oblique—in her manner of doing things and in her way of thinking. She is faithful to the very end. She is reliable.

Response: Lord, help me to be righteous.

Second Reader: The woman of God is a loving woman. God is love, and his love never fails in extent or amount. We must let ourselves love more people and love them more. To be specialized in love is human rather that Godlike.

Response: Lord, help me to be loving.

First Reader: The woman of God is a suffering woman. By suffering, God draws nearest to people, and therefore through suffering we draw nearest to God. So long as we touch people who fail, and sin, and suffer, we, if we love them, will suffer too, and share the suffering of God.

Response: Lord, help me to suffer.

Second Reader: The woman of God will be a serene woman. So much of the time we are volatile, nervous, fussy, feverish. The woman of God will live above the level of her temperament and disposition. She will be delivered from fear. She will have courage in the face of life. The woman of God is serene in the face of whatever life brings. . . . We take away feverishness from the atmosphere which we create if we earn serenity. And we can earn if we will pay the price.

Response: Lord, help me to be serene.

First Reader: The woman of God will have creative power in measure as she is a Godlike woman. She will create an atmosphere of which other people will be conscious, in which they will find it easy to live and work, and in which they will find rest, new hope, solace, joy, and courage. She will create ideas. In measure, as we travel Godward, we shall be able to think better, have quickened imaginations, and new ideas.

Response: Lord, grant me creative power.

Second Reader: The woman of God will have a compelling sense of mission, something that pushes her on and on. We are often too placid, too prone to live and let live. But if we are traveling toward God there will be something aggressive and pioneering about us.

Response: God, grant me a compelling sense of mission.

Both Readers: More than all these, and in them all, we need to learn to know Christ who reveals God to us. The woman of God is one who associates with Christ, who sets herself to follow on to know him, and so finds life, and so finds God. This is really to live—to know God, and Jesus Christ whom he hath sent.[3]

Preparation for His Indwelling Presence:

Leader: As we seek God's indwelling presence we know the conditions of our coming.

Voice: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart." (*Pause*) ". . . if thou bring thy gift to the altar, and there remember-est that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first to be reconciled to thy brother, and then come offer thy gift."

[3] Adapted from Mabel Cratty's "Woman of God," used at Y.W.C.A. Regional Conference, 1942.

Leader: Search us, O God, and know our hearts, try us and know our thoughts; and see if there be any wicked way in us, and lead us in the way everlasting."

Voice: Create in us clean hearts, O God, and renew a right spirit within us through Jesus Christ our Lord.

An Act of Forgiveness

(The leader reads slowly, pausing after each line, while those listening make silent response as they are led by the spirit of our Lord.)

Leader: In the name of Him who forgave his enemies as he hung upon the cross,

We forgive all who have ever done us wrong:

The injuries done to parents and friends.

The harm wrought upon us in our childhood.

All who have cheated or deceived us.

All who have possessed themselves of our birthright.

All who have misunderstood us and spread misunderstanding.

All those who have hurt those whom we love.

All who have overreached us and taken our rightful place.

All who have accused us without just cause.

All who dislike us and delight in our suffering.

All who make sport of what we hold dear.

All who have betrayed our confidence and trust.

All who are haughty or cruel toward us.

All who mistake our gentleness for weakness.

The one whom I vowed I never would forgive.

Those who are bringing death and destruction to millions in this war.

Prayer (In unison or read by a member): O Father, whose nature it is to have mercy, so fill my heart with love toward Thee, that in Christ and by the power of Thy Spirit I may freely forgive and love my enemies even as Thou forgivest me. Amen.

Holy Communion

(It is suggested that only the "Invitation" and "General Confession" be used from the ritual preceding distribution of the elements. This sacrament will close the morning session. In case it is not convenient to have Communion, the following closing is provided):

Alternate Closing:

HYMN: "Walk in the Light," *Methodist Hymnal,* No. 378 (Audience seated).

(*Silence*)

Leader (Slowly and prayerfully):

"Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What happy burdens from our bosoms take!
What parched grounds refresh us with a shower!
We kneel, and all about us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel, how weak. We rise, how full of power![4]

On the word "rise" the leader motions the people to rise.)

THE DOXOLOGY.

Afternoon Session—Intercession and Dedication

(Quiet music as people assemble.)

HYMN OF PRAISE: "O For a Thousand Tongues to Sing," *Methodist Hymnal,* No. 162.

SCRIPTURE: John 4:13-14; 7:37-38.

A Thirsting World

Leader: We come to an hour of intercession and dedication, conscious of a world thirsting for the living God; realizing that our church is challenged with a new call to go forward.

Voice: "Look at your world. . . . Methodist! On every hand death, desolation, destruction. Nations rending each other like maddened beasts . . . hatreds flaming like an inferno or lying like smoldering incendiaries beneath the surface, capable of setting the world on fire again and again . . . racial tensions tearing at the heart of civilization, or set like time bombs awaiting a new day of wrath . . . enormous quantities of wealth, which might have been used to bring sustenance and hope to the earth's disinherited, being employed in the ruthless destruction of life and property . . . international relations being ripped asunder by suspicion and greed . . . international plunderers determined to rule the world or blast it to bits. Barbarism rampant. Malice raging. Paganism rocketing upward.[5]

Leader: Let us pray for those in countries abroad, for missionaries serving in difficulties and perils, for those who are outcaste for the gospel's sake —and that we may be worthy of such brothers in the faith.

(*Silent prayer.*)

Leader: Let us pray for the homeless, the persecuted, the bereaved, the helpless children, the pitiful aged, that they may have the comfort of the living God, and that hearts may be open to their distress.

(*Silent prayer.*)

Leader: Let us pray for those on fields of battle or in training for conflict; that hatred may not sear their soul; for the sick and the wounded and the prisoners of war; for the chaplains who seek to make God's living presence real.

(*Silent prayer.*)

Leader: Let us pray for our country that it may become a true democracy, worthy to lead the world in the quest for peace and freedom.

(*Silent prayer.*)

Leader: Let the prayers of Christians in other lands rise with ours for the presence and the power of God.

(Let persons rise from the audience to give these prayers.)[6]

From the Congo: We do not want to go back, God, to our days of witchcraft and darkness. No, we do not want to go back! So help us God, to live for Thee.

Lord Jesus, you be the needle and I will be the cotton thread. You go through first and I will follow wherever you may lead.

From India: O Christ, we come into thy presence, and how beautiful it is! There is no place so beautiful as the place where thou art.

From Ceylon: When all the strings of my life be tuned, O Master, then at every touch of thine shall come the music of love.

From Japan: As the cherry blossoms quickly fall and are forgotten, so in thy bounteous mercy grant that our sins may be shed and remembered no more.

From the Generalissimo of China: Bless the Japanese people . . . we fight

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[4] Archbishop Trench.

[5] Crusade Leaflet—"Your Part," obtainable at Crusade Headquarters, 740 Rush Street, Chicago 11, Illinois.

[6] "From World at One In Prayer," by Daniel J. Fleming. Courtesy Harper's.

for their freedom, too. Save us from hate—for hate lives on! Help us to live with thy forgiving heart of love.

HYMN: "I Heard the Voice of Jesus Say," *Methodist Hymnal,* No. 210 (may be used as a solo).

The Call of the Church

Voice: The church of Christ itself thirsts for the living God. For the church consists of the people who are its membership. New life-giving power will come into the church in the measure that her people spend themselves and pour out their strength and their gifts in the present crisis of world need.

Leader: Let us pray for an awakened church, stirred from any complacency and self-centeredness into sacrificial giving and service.

(*Silent prayer.*)

Let us pray that the evangelistic passion of the church may be kindled afresh, and that stewardship and Christian education may rise to new heights of devoted response and enlistment as the Crusade for Christ moves forward; that we may personally help to answer this prayer.

(*Silent prayer.*)

Let us pray for the pastor, the official board members, the teachers, all those in places of leadership, and especially, at this time, for the Crusade Council.

(*Silent prayer.*)

HYMN OF CHALLENGE: "Rise Up, O Men of God," *Methodist Hymnal,* No. 267.

Our Woman's Society

Leader: Our beloved Society of Christian Service thirsteth for more of the indwelling spirit of the living God. Shall we face some of the problems that halt our progress? And then pray?

(At this point not more than three minutes may be given to the voluntary naming of problems—not for discussion or explanation—but to list four or five. Then let them be lifted up one by one in prayer.)

Prayer for Pardon: O Lord God, our Father, we confess our sins as members of a Society of Christian Service, the smallness of our planning, the shortness of our vision, the feebleness of our effort in the face of the world's needs. We have come short of thy glory. We have too often followed after our own pleasures and forgotten the cries of our brothers. Pardon our sins of omission. Grant to us a new understanding of thy purpose for us as a society, and a deepened sense of responsibility. Amen.

Need for the Living God

An officer gives personal expression to her need for God's guidance. Voluntary prayers are offered for the officers of the Society, that they may have vision and strength for their work; that the significance of their leadership be impressed upon them, and a sense of divine mission and guidance give them inspiration.

A selected *member* expresses her sense of need for God's daily help, and her conviction that one of the purposes of the Society is to provide spiritual nurture for its members.

Voluntary prayers are offered that each member may be endued with a new understanding of the meaning of membership in the Society, and a renewed seriousness of purpose in fulfilling the responsibilities of membership.

Prayer for the Society (In unison, or by an officer): Almighty God, our Father, fan the flame of thy living spirit through the body of this organization. Without the warmth of thy love and thy sacrificial radiance it may be but an empty thing. The sinews are here. Energize them with thy strength that they may help lift the world's load. May we not be busy about many things and lose the better part. Endowed with thy spirit may we give practical service to make all relationships Christian, ever seeking to extend love and brotherhood throughout the world. Give us vision and courage to attempt great things for thee. Amen.

Voice:

"God—let me be aware!
Stab my soul fiercely with others' pain,
Let me walk seeing their horror and stain,
Let my hands, groping, find other hands,
Give me the heart that divines, understands.
Give me the courage, wounded, to fight.
Flood me with knowledge, drench me in light;
Oh, keep me eager just to do my share,
God, let me be aware!"[5]

HYMN: "God of Grace and God of Glory," *Methodist Hymnal,* No. 279 (congregation standing).

The Methodist Woman

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RESOLUTION (seated and bowed).

Pastor or Leader: Remember the words of our Lord in the last hours with his disciples, how he said, "A new commandment I give unto you that ye love one another. . . . By this shall all men know that ye are my disciples if ye have love one to another."

And after his resurrection: "Go ye into all the world and preach the gospel"—his gospel of love. Let us here deeply resolve, with God's help, to obey those two commands. (*Silence*).

BENEDICTION: Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. unto him be glory in the church by Christ Jesus throughout all ages, world without end.

Music of the last two lines of "I Heard the Voice of Jesus Say," with "Amen."

Recommendation of Spiritual Life Committee

Realizing the need for a deepening of our spiritual lives as we undertake "The Crusade for Christ," the Spiritual Life Committee of The Woman's Division of Christian Service feels that this can be accomplished most successfully through spiritual life meetings and retreats; therefore, we recommend:

1. That in each local society "A Quiet Day," or "Day Apart," meeting be observed sometime during the Lenten Season, 1945.

2. That the special prayer projects of the Woman's Division be: The Crusade for Christ; a Just and Enduring Christian Peace; more Missionaries and Deaconesses.

Department of Christian Social Relations and Local Church Activities

By **THELMA STEVENS,** ***Executive Secretary***

THERE could be no more fitting meditation for the Lenten season than the spirit of the following lines,[1] if our convictions and resources are dedicated to building a better world:

"Lord God of trajectory and blast
Whose terrible sword has laid open the serpent
So it withers in the sun for the just to see,
Sheathe now the swift avenging blade with the names of nations writ on it,
And assist in the preparation of the plowshare.

"Lord God of fresh bread and tranquil mornings,
Who walks in the circut of heaven among the worthy,
Deliver notice to the fallen young men
That tokens of orange juice and a whole egg appear now before the hungry children;
That night again falls cooling on the earth as quietly as when it leaves Your hand;
That Freedom has withstood the tyrant like a Malta in a hostile sea,
And that the soul of man is surely a Sevastopol which goes down hard and leaps from ruin quickly.

"Lord God of the topcoat and the living wage,
Who has furred the fox against the time of winter
And stored provender of bees in summer's brightest places,
Do bring sweet influences to bear upon the assembly line:
Accept the smoke of the mill town among the accredited clouds of the sky:
Fend from the wind with a house and a hedge, him whom You made in Your image,
And permit him to pick of the tree and the flock
That he may eat today without fear of tomorrow
And clothe himself with dignity in December.

"Lord God of test tube and blueprint,
Who jointed molecules of dust and shook them till their name was Adam,
Who taught worms and stars how they could live together,
Who loosed the apple over Newton's head and organized the seasons:
Appear now among the parliaments of conquerors and give instruction to their schemes:
Measure out new liberties so none shall suffer for his father's color or the credo of his choice:
Post proofs that brotherhood is not so wild a dream as those who profit by postponing it pretend:
Sit at the treaty table and convoy the hopes of little peoples through expected straits,
And press into the final seal a sign that peace will come for longer than posterities can see ahead,
That man unto his fellow man shall be a friend forever."

—NORMAN CORWIN.

[1] Courtesy, The Crowell-Collin Publishing Co.

Pending Legislation

1. The Woman's Division passed the following recommendation in December, 1944. "Recognizing the dangers in the *Equal Rights Amendment,* the provisions of which seem at variance with the protective measures for women toward which Methodist women are striving, we recommend that they oppose its passage."

This action is in accord with that of some twenty-five or more other national woman's organizations, including the national Y.W.C.A., the League of Women Voters, and also the Women's Bureau of the United States Department of Labor. Women who have devoted their lives and careers to increasing opportunities and protective measures for women have vigorously opposed the Equal Rights Amendment as a way of achieving these goals since it was first introduced in 1923.

The constitutionality of laws protecting women in industry would be jeopardized by the adoption of the Equal Rights Amendment. Douglas B. Maggs, solicitor for the United States Department of Labor, says, "The amendment itself, without the aid of legislation enacted to enforce it, will strike down as unconstitutional and invalid all provisions in existing and future laws which, on the basis of assumed or accepted differences between the sexes, give men or women 'rights' which are not accorded in equal degree to the other sex . . . in seeking to achieve an illusory equality it will result in women losing deserved advantages." (*Womans Press,* January, 1945.)

The study and interpretation of the provisions of this amendment should be of vital concern to women. Wesleyan Service Guilds particularly may well assume responsibility for study and guidance at this point. The chairman of the Committee on Status of Women should offer leadership also in local groups. The following resources may be helpful:

(a) Order a copy of the amendment from your congressman.

(b) Write the Department of Labor, Women's Bureau, Washington, D. C., for a copy of "Statements by the Secretary of Labor to the Judiciary Committee of the House of Representatives on the Equal Rights Amendment."

(c) Send five cents to the National League of Women Voters, 726 Jackson Place, Washington, D. C., and secure a copy of the "Legislative Situation on the Equal Rights Amendment as of November 1, 1944."

2. The following action was taken by the Woman's Division concerning *Postwar Military Conscription of Youth:* "We recommend that Methodist women oppose, by every constructive means, peacetime conscription of youth for military purposes." This recommendation was in line with the spirit of the resolution adopted by the United Council of Church Women in June, 1944, and reiterated in November at the Biennial Assembly. The General Conference of the Methodist Church and the Federal Council of Churches have acted to urge congressional postponement of consideration of the problem until after the war.

This question vitally concerns the future of the peace of the world and should challenge Christian forces to a careful study of its implications, with a forthright courageous program of action concerning same. The Committee on Christian Social Relations

and Local Church Activities should secure materials for study, and recommend specific action to the Woman's Society and Wesleyan Service Guild. The following may be suggestive:

(a) Secure a copy of the May Bill on Postwar Conscription (H.R. 515) from your congressman.

(b) Write the Woman's International League for Peace and Freedom, 1734 F St., N.W., Washington, D. C., and ask for comprehensive up-to-the-minute materials on "The National Military Training Act of 1945."

(c) Write "Conscription News," 1013 18th St., N.W., Washington, D. C., for materials relative to same.

(d) Study and act in the light of your convictions. Letters to your congressmen and senators will largely determine the final action taken in Washington. Let them know that church women are awake to the needs of a new world where wars will be outmoded!

3. For some months now Methodist women have been concerned about the establishment by congressional action of a Permanent Fair Employment Practices Committee. In December, 1944, the Woman's Division reiterated its previous action urging Methodist women "to work for the passage of legislation . . . for a Permanent Fair Employment Practices Committee."

The bills now pending for this purpose are H.R. 700 and S. 101. Write for copies of same, study them, give publicity to them, and express your convictions by wires and letters to your congressmen and senators.

4. Since the President called for the passage of a National War Service Law, legislation related to men classified as 4-F, and a draft of nurses for war service, much discussion has been evident, indicating considerable opposition to these laws. Mrs. Mabel K. Staupers, executive secretary of the National Association of Colored Graduate Nurses, said: "If nurses are needed so desperately, why isn't the Army using Negro nurses? Of 9,000 registered Negro nurses the Army has taken 247. The Navy takes none. Negro cadet nurses, instead of getting the last six months of their training in Army or Navy hospitals as white nurses do, are instead assigned to civilian hospitals or wherever they can put them. In the New York area no Negro cadet nurse has been assigned to a military hospital, but in the South Negro nurses are serving white and Negro patients in military hospitals." (*P.M.*, January 5, 1945.)

Methodist women have a grave and urgent responsibility to build public opinion and exert pressure to remove the barriers that prevent Negro nurses from serving their country as *citizens*, with the same measure of choice and freedom as that exercised by white nurses.

Resource Materials

1. The findings and study materials growing out of the recent National Study Conference on A Just and Durable Peace will be published by the Federal Council of Churches and made available to interested groups across the country. *Watch for the announcement of same!* (See page 8, this issue, for findings.)

2. *The new leaflet on "Dumbarton Oaks" is now available, free, upon request from Literature Headquarters.* This leaflet is a simple question-and-answer study of the Dumbarton Oaks Proposals and should receive the urgent and immediate attention of church women. We are called upon to "Study, Support, and Improve" these Proposals! In order to improve them we must express our intelligent convictions to the President, secretary of state, and our senators and representatives by letter, wire, and personally. This is one of the immediate responsibilities we have in the Crusade for a New World Order. *Order your leaflets now!* See also action relative to same in the new leaflet *Activities for 1945.*

3. The findings of the conference on "The Church's Ministry to the Family," held recently at Buck Hill Falls in connection with the Annual Meeting of the Woman's Division, will be available about April 1 at *Literature Headquarters for 25 cents*, and should be secured and used widely by local groups.

4. The pamphlet, by Gracia D. Booth, "How Can We Help Japanese-American Evacuees?" (Suggestions for church women) may be secured from the Federal Council of Churches, 297 Fourth Avenue, New York 10, New York, for five cents each.

5. Secure the folder, "When They Return," from the Service Department, 810 Broadway, Nashville 2, Tenn. The chairman of demobilization in your local church should have this and other material on this subject.

6. Order from The Methodist Publishing House *Pastoral Work and Personal Counseling*, by Russell Dicks, price $2. This book has great value in this day of challenge to the church to minister to the needs of uprooted peoples of all groups.

New Department Secretaries

Miss Eleanor Neff, the new Associate Secretary in the Department of Christian Social Relations and Local Church Activities, began work February 1, bringing to the Department a rich background of experience and insights. She will give increased vitality and purpose to the whole program of the Department. She is a native of New York and has worked with the Y.W.C.A. for a number of years but, more recently, until she began her work with the Department of Christian Social Relations and Local Church Activities, she was employed by the Home Department to do a special job with uprooted peoples, particularly with employed women and girls.

Miss Dorothy Weber, Assistant Secretary in the Department, is not new on the staff. She has worked for the past four years in the office and on the field and has brought to the Department no small measure of genuine zeal and devotion to its purpose, and a rich understanding of its program and needs. Miss Weber is a native of Louisiana and was employed for a number of years at Bethlehem Center in Augusta, Georgia, and has contributed largely, during the past quadrennium, to the growth of the work promoted by the Department.

The Seminar in 1945

The annual seminar sponsored by the Department of Christian Social Relations and Local Church Activities will be held June 26-July 6, 1945, at DePauw University, Greencastle, Ind. This is a strategic location, near the center of the United States. It is easily accessible and the facilities are wholly adequate. The number in attendance will be limited to fifty. The cost of room and board for the two-week period in a lovely new dormitory will be only $20! Full details will appear in the next issue of the METHODIST WOMAN. Application blanks may be secured from Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, New York.

April Program Meeting

By MRS. H. W. BLAND DETWILER[1]

Topic: "The Church in Europe"

As THE Program Door of the April meeting is pushed open there is an awed hush. Like many of the great European cathedrals, there is the hush which comes after ruin, the hush, not the defeat, which has twisted the altar cross into a question mark. How worthy are we to study who worship in unmarred churches and live in untouched homes? Let us give our all to praying and planning for this meeting!

INVITATIONS: Invitations are so necessary to keep a warm and never-discouraged spirit in uniting all the women of the church. Here are a few suggestions from which to choose:

(1) Five and one-half inches by four inches of stiff paper, folded. Four inches by two and one-half inches of front page has Gothic door drawn and cut open on three sides. Above the door is "THE CHURCH IN EUROPE." Inside open door on third page of folder is Woman's Society of Christian Service meeting, place and time. (2) Several keys made of cardboard, held together with yarn. On the keys is printed "Love-Prayer-Understanding." On reverse side of keys, "For the Church in Europe" (time and place). (3) Plain postcards—in the left-hand corner draw a key. In center of card—"Be a Key Woman at the Woman's Society of Christian Service Meeting" (time—place—topic). (4) This program is so serious that an invitation in the form of a written letter from the program committee to each individual member giving the outline of discussion, suggesting questions, might well stimulate the entire membership in preparation for the meeting.

Atmosphere

A famous Hungarian confronted a group of women in a meeting by saying: "You are too comfortable, your flowers and candles are too lovely, you cannot understand what I must say to you." (1) A large map of Europe, pictures from THE METHODIST WOMAN and *World Outlook* of ruined churches, homes, youth, soup kitchens, etc. These hung above a table on which stand tarnished or marred candleholders holding well-burned candles of different heights and colors. (2) On either a blackboard or *long* attractive poster, use the very interesting statistics from bottom page 66 to top page 67 in *Christ After Chaos.* (3) Hostess committee dressed in European attire (rent these simple, lovely costumes from our own Costume Bureau, 740 Rush Street, Chicago, Illinois. Price, 60 cents each. (4) Use hymns suggested in Worship Book as soft prelude music.

Program

A. Program Book — See excellent suggestions in *Program Book,* pages 39-40. Read carefully and adapt for your local needs. The resource material should be used by every Woman's Society.

B. Worship Service and Program Material—Correlate worship services and program material very closely. Have group of hostesses who have been in costume step to center of platform, turn off all lights but a single spotlight above their heads. Let them stand in a rather huddled group and have them give either in speaking chorus or in natural awed conversational tone the scripture verse found in the very beginning of the April worship service, Acts 14:27. (While their tones are subdued they must be triumphant. This will require good rehearsing. Memorize verse separately, then rehearse together until perfected.) This same group might be ready to lead the meeting in singing of hymn 67. Instead of a leader for call to worship use these same women. Same group may remain for following hymn, and one of their group may lead in first prayer; others make spontaneous prayers. The entire material is throbbing with vital thought. Use your pastor to tell of Kaj Munk, page 34, program book. Ask at least five women to study the material, then discuss in a telling manner while seated in a panel group; or, if preferred, these same five women may give it in spontaneous fashion from different places in the group. Through neighbors or PTA contacts invite Jewish women to sit in or comment on the discussion, or if women are available to speak on anti-Semitism from the Jewish angle. Allow time for questions and answers.

C. What action will result from your meeting? (1) What will we do about anti-Semitism? (2) How many Protestant members has your school board? (3) What are we doing about religious education in the public schools? (4) Will the challenge from the meeting be so great that definite time will be spent in prayer for guidance in dealing with the problems created in Europe? If Nazism and Fascism can discipline youth through indoctrination of their leaders in so few years, cannot we, as Crusaders for Christ, do the same for our Leader in this country?

Fellowship

Uniontown, Pennsylvania, Pittsburgh Conference, calls their Fellowship, "Good Fellowship Committee." No meeting is complete without it. Do you know "Things to Eat Around the World at Home"? It is 25 cents, and may be secured from Presbyterian Book Store, 156 Fifth Avenue, New York City. It contains clever food and atmosphere ideas.

[1] Mrs. H. W. B. Detwiler, vice-president Northeastern Jurisdiction Woman's Society of Christian Service, has rendered societies a significant service through her program suggestion sheets. Mrs. Detwiler has been elected to the Board of Missions and Church Extension, relinquishing this position in the jurisdiction. We have invited her to continue this fine service for the whole church through a monthly column in **The Methodist Woman.** We greet her in this new capacity.

A Message to the Churches

(*Continued from page 13*)

sources of the church to bring about a world organized for justice and peace.

Church and Federal Unity

The present structure of denominational Protestantism is not adequate to deal with the issues of our time. The problems of war, of labor, of the chaplaincy, or the returning veteran, of the world-wide mission of the church, of our relations with the Christian churches of Europe and Asia and with other faiths, are all too vast and difficult for solution by our separate denominational units. While we are asking for co-operation and unity in the political and economic fields, Protestants themselves must take seriously to heart the duty of achieving a far higher degree of unity. We have already come far on the road of co-operation. But we must achieve a more vital and visible federal unity than we now have—a unity that will preserve the freedom of various denominational groups, and at the same time release the undeveloped and un-co-ordinated resources of Protestantism and focus them on the solution of these pressing problems. We, therefore, urge the denominations to consider earnestly the possibilities in ways not now envisaged of realizing more fully the ecumenical fellowship by implementing the principles of federal unity on local, state, and national levels.

Youth and the World Order

If our purposes are to be achieved the new leadership of the churches must be world-minded and trained in the techniques of building a Christian world community. In these efforts, youth itself must lead and the youth agencies be strengthened to provide more challenging programs resulting in life dedicated to Christ. Increased representation of youth in all the agencies of the churches should be speedily provided.

The churches are urged, in their total educational process, but especially through the church-related colleges, the student Christian movements, and the theological seminaries, to expand and adjust their programs in order to enlist and train world-minded churchmen who will take their place in the ecumenical movement.

Children and World Peace

Parents and teachers in the home and in the churches are called upon to teach children the conditions of world peace. Particularly, they should be helped to develop constructive attitudes, devoid of hate toward other peoples. Christian education for children must include study dealing with missions, race relations, and community life. Adults must help children develop attitudes and ways of behaving essential for Christian world citizenship.

Study and Action for American Participation in International Co-operation

The Protestant churches must use all their facilities, denominational and interdenominational, to secure American participation in international co-operation. New methods of education and all legitimate means by which public opinion is formed must be utilized in this effort. We urge a concerted program of intensive study of the message of this conference, with the appropriate social and political action as an integral part. This program should include youth in churches and colleges, men and women in our military and civilian services, church members, and all men and women of good will in the community.

Relief and Reconstruction

Assistance given to those in special need will be conducive to the mutual sympathy and trust which are essential to international co-operation. War-ravaged peoples in many lands will require help in their struggle to re-establish civic order. Basic welfare relief will need to be supplemented by assistance to the churches to re-constitute their services within their local communities in order to become effective centers of vital life and hope. The churches of America are urged to support to the fullest their agencies of relief and reconstruction already in operation in order to assist the churches of other lands in this period of reconstruction. The World Council of Churches and the national Christian councils in Asia will afford channels of immediate services, thus undergirding stable world order.

Race Relations

Race prejudice is a primary obstacle to world brotherhood. It is strongly urged upon churches and church members that they wage a continuing campaign against race prejudice in all its forms. The churches should not only support all efforts to wipe out discriminations against minority groups, but they should also deliberately arrange co-operative programs in which racial barriers are broken down. We recommend active support by the churches of legislation:

Providing for a permanent Federal Fair Employment Practices Commission;

Providing for the repeal of poll tax and other discriminatory laws;

Providing for housing projects without discriminatory practices and other measures designed to advance the well-being and constitutional rights of Negroes and other underprivileged groups.

The church must counteract hate in all its forms and expressions. Anti-Semitism represents a rising threat to brotherhood, and must be wiped out. The Oriental Exclusion Act should be repealed and all orientals be placed on the quota system. The churches should uphold the civil rights of Japanese-Americans as they return from relocation camps and wherever they may be.

Recommendations With Regard to Specific Immediate Action

We urge a meeting of the United Nations, at the earliest possible moment, to consider the Dumbarton Oaks Proposals.

We concur in the resolutions of the Federal Council of Churches and many other religious and educational bodies urging that congressional action on peacetime military conscription be deferred until after the war.

Conclusion

The unique contribution of the church is to bring to all these tasks the maximum of Christian faith and the full development of its power, its motivation and its resources. Before we can do Christ's work, we must appropriate more of his life.

As the Christian church faces its duties and the dangers of this hour, it must undergird its own life and the life of its people with prayer through which is made available to men the infinite resources of God. Without him we can do nothing. With him we can advance toward his Kingdom of righteousness and brotherhood.

A First Step in World Co-operation

(*Continued from page 7*)

tion" which was agreed to at Moscow.

The immediate difficulty is not external, but internal. We cannot expect our government to seek to co-operate on world problems unless that is what the American people want and unless they want it sufficiently to be tolerant of results which, in themselves, will often be unsatisfactory. We must change the standard by which we will judge our government's performance. No administration, of whatever party, would or could do such things as are here suggested if it is going to be denounced whenever the outcome fails to satisfy wholly America's ideals.

How, and under what conditions, will the needed tolerance be forthcoming? We do not want tolerance which is mere indifference. We do not want tolerance which reflects a conscious abandonment or lowering of ideals. We do not want tolerance which excludes the right freely to speak in aid of ideals. Collaboration must not be bought at that price.

What, then, is this "tolerance" of which we speak, and which alone can make collaboration a living thing? It is not a compromise of our ideals. Rather, it is the acceptance, provisionally, of practical situations which fall short of our ideals. The vital word in that sentence is the word "provisionally." We cannot agree to solutions which fall short of our ideals if thereby we become morally bound to sustain and perpetuate them. That would be stultifying. It is the possibility of *change* which is the bridge between idealism and the practical incidents of collaboration. That possibility is an imperative for Christians who must constantly maintain tension with any worldly order. That is why our Commission, in its "Curative and Creative" statement of a year ago, emphasized that international organization must not be "designed merely to perpetuate by repression the particular structure of the world which will emerge from the war," but that it must be "designed to seek, from time to time, the change of treaty conditions which may prove unjust." There must be "potentialities for correcting mistakes." Only under such conditions, as we then said, would the Christian forces of the country solidly support organized world collaboration. Also, only under such conditions can there be a popular attitude which will embolden government to share the responsibility for hard decisions.

Thus, there emerge four principles of conduct needed to bring collaboration out of the realm of theory and into that of reality.

1. Our government should adopt and publicly proclaim its long-range goals. These should stem from our Christian tradition and be such as to inspire and unify us. Without such defined goals we will lack enthusiasm and sense of direction. We will not be able to measure our progress. The Atlantic Charter was ill-conceived in many respects and has thus been an occasion for much disillusionment. But it was sound instinct which led to the production of such a statement of principles.

2. Our government should not merely talk about its ideals. It must get down into the arena and fearlessly and skillfully battle for them. It must do so, not merely sporadically, but steadily. It must do so even under conditions such that partial and temporary defeat is inevitable.

3. Our government must, however, battle for its ideals under conditions such that no particular setback need be accepted as definitive. It must be made clear that collaboration implies not merely a spirit of compromise but equally a right, on the part of every nation, to persist in efforts to realize its ideals.

4. Our electorate, demanding the foregoing of its government, must judge its government accordingly. It should not judge it merely by the immediate results attained. It must, rather, judge it by its announced long-term objectives, by whether it works competently to achieve them and by whether it brings into actual functioning procedures of peaceful change so that the world may evolve away from present harsh necessities. If government meets those tests, then the electorate should applaud such conduct irrespective of dissatisfaction with immediate results.

As we meet here in conference, we shall be concerning ourselves much with long-range objectives. That is as it should be, for it is of those that we are best qualified to speak. Also we shall be concerning ourselves much with the plan of Dumbarton Oaks. That also is as it should be. The proposals are of first importance. Our government has asked us to discuss them and to do that is both our duty and our desire. Let us also, however, give thought to how world organization and our other long-range objectives can be made live realities. There is a dangerous gap between plans and resolutions on paper and their translation into actual practice. We ought to help to close that gap. The difficulties are many and partly beyond the range of our immediate influence. That makes it the more imperative that we exhaust the possibilities that are within ourselves. May it be that we can make more clear, for ourselves and for our fellows, that idealism is not irreconcilable with the practical incidents of international collaboration? Can we do something toward removing the impression abroad that the American people are primarily interested in perfecting paper plans? Can we do something to allay our government's obvious fear that it will be harshly and unfairly judged if it goes in for collaboration at the low level of actualities rather than the high level of theory?

I hope we shall have time to look into these matters. Christ taught that by self-development we could become channels for God's limitless power.

Late Financial News

Henrietta Gibson, Treasurer, reports for 1944 Conference Income Year

	For Appropriations	*Increase or Decrease over 1943*	
Paid on Pledge	$3,506,689.09	Increase...	$344,376.92
Other Conference Giving	105,849.09	Increase...	26,229.82
Total Conference Income for Appropriations	$3,612,538.18	Increase...	$370,606.74
Income, Other Sources	84,173.60	Decrease...	110,383.56
Total for Appropriations	$3,696,711.78	Increase...	$260,223.18

Together We Go Forward

(*Continued from page 4*)

Creation of a permanent federal agency "to map a long-range program of social advancement through the use of labor that private industry cannot or will not absorb" was proposed by Emil Rieve, president of the Textile Workers' Union and vice-president of the C.I.O. Mr. Rieve listed slum clearance, decent housing, modernization of transport facilities as possible sources of employment. Confident that 60,000,000 postwar jobs can be found, Mr. Rieve said: "The ability of the United States to plan full production to destroy can just as easily be utilized in planning full production for building the world anew. . . . Full employment can be achieved if the income of the American worker is sharply raised."

Morse DellPlain, president of the Welsbach Engineering and Management Corporation of Philadelphia, predicted that full employment can only be accomplished by the manufacture and distribution of products in far greater volume than ever before. "Labor and management have so much in common that we can rely on the intelligent elements on both sides, plus inherent American common sense, to find the way to a greater-than-ever degree of co-operation in materializing our full-employment war plans. . . . . American private industry proposes with the full co-operation of its co-partners, labor, management, capital, and public opinion, to provide these jobs in adequate numbers to create full employment—a task which no group can accomplish alone, but it can and must be done."

"The temporary character of most of the war housing developments is sufficient reason why religious ministries cannot wisely be taken by the separate denominations independently," declared Dr. Paul Douglas. "The churches," he affirmed, "need to go to them unitedly, presenting a common front and a co-ordinated program. When these conditions are met, the actual development of religious institutions and ministries may be mainly carried out by the several denominations. . . . The innovating practices of the emergency may have something to say to our permanent forms of organization. The unstiffening of the ecclesiastical situation may prove to be one of the greatest contributions of war emergency experience to the life of the church. Simply to put things back as they were before would be to close one's mind to lessons which God may be trying to teach us by means of the present ordeal."

National Study Conference Just and Durable Peace

Recognizing that transition from international anarchy to a complete, constitutional world order cannot occur at a single step, the Study Conference on a Just and Durable Peace called upon the church to STUDY, SUPPORT, IMPROVE the Dumbarton Oaks Proposals. It was the feeling of the Conference that the Dumbarton Oaks Proposals initiate a definite plan for the continuing collaboration of the United Nations and in due course of all nations. . . . It would be a major disaster if this war were to end without provision for such continuing collaboration. The Conference went on record favoring the Dumbarton Oaks Proposals with such beneficial modifications as ought to result from further consideration by the prospective members. As such . . . it should receive the support of church people, with full recognition of its present limitations and with determination to overcome them. Of such importance do we consider the findings of this great Conference, we are using the pages of *The Methodist Woman* this month to bring them to our readers together with the opening statement of Hon. John Foster Dulles, Chairman of the Commission on a Just and Durable Peace, and a statement from the Conference to the Christians of the World.

The Conference closed with this great affirmation of faith and purpose: "The world is anxious and bewildered and full of pain and fear. We are troubled yet we do not despair. Our hope is anchored in the living God. In Christ, and in the union of men with God and of man with man, which he creates, life even in face of all these evils has a meaning. In his name we set our hands, as the servants of God and in him of one another, to the task of proclaiming God's message of redemption, of living as his children and of combating injustice, cruelty, and hate. The church can be of good cheer; it hears its Lord saying: "I have overcome the world." In this spirit the church has set itself to *go forward together.*

In Memoriam

Mrs. David D. Forsyth

When Mrs. D. D. Forsyth passed away November 15, The Methodist Church, and especially the Board of Missions and Church Extension, lost one of the most loyal members of its organization. Mrs. Forsyth brought to any task which fell to her a well-trained mind and an enthusiasm which was contagious. She was a graduate of the University of Nebraska, and never ceased to love the wide-open spaces of the country of her youth.

As the wife of the Executive Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, she had a rare opportunity to become acquainted with the problems of the part of the world over which the Stars and Stripes float, because she was her husband's companion on many official trips.

For many years, until her death, she was a member of the Board of Trustees of the Woman's Home Missionary Society of the Methodist Episcopal Church and the value of that organization was established in that fact, because Mrs. Forsyth just was not interested in anything unless it was a positive force in Kingdom building.

It was a delight to work with her because one never had to question motive nor wonder just what she meant by any statement she made. She had the rare ability to say exactly what she meant and the courage to say it when it would contribute to the solution of the problem at hand. She was not happy in the company of those who had stopped thinking, but welcomed new ideas with enthusiasm.

She had traveled widely, officially and personally, and was able to translate what she saw into observations of the times and conditions with keen analysis. She is greatly missed in the meetings of the organizations of which she was a member.

Dr. W. H. Veenboer

Dr. W. H. Veenboer, husband of Mrs. W. H. Veenboer, who was a member of the Board of Missions and Church Extension the first quadrennium, died in Grand Rapids, Michigan, December 22. Dr. Veenboer was a skilled surgeon, but pressure of work in his profession was never allowed to curb his enthusiasm for the work which his wife did in the church.

"Now Concerning the Collection"

By **MRS. ELOISE A. WOOLEVER,** ***Secretary of Organization and Promotion***

PERHAPS one of the parts of the New Testament which rises to the greatest heights of sublimity is the passage concerning the resurrection as written by Saint Paul. Listen to the climax of these soul-lifting words:

"O death, where is thy sting, O grave, where is thy victory . . .
"But thanks be to God, which giveth us the victory through our Lord Jesus Christ.
"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know, that your labour is not in vain in the Lord."

Do not stop there. Read on further in this letter to the Corinthians. The very next words are: "Now concerning the collection." Does it sound as though Paul had descended from the highest of planes to a very mundane, prosaic level? He evidently did not think so. There is no apology expressed or implied as he takes up the subject of money and goes on to outline the best method of giving the collection—their "liberality," as he calls it. Paul's attitude seems to differ radically from the attitude of those of us who in our meetings when the time comes for the collection have been guilty of remarking, "How I wish we did not have to mention money." As though this giving of money could not be an act of worship and an expression of the desire to fulfill the greatest commandment and the second, which "is like unto it!" How can love better be expressed than through sharing? Is this not one of the greatest means open to us of expressing our purpose that our "neighbor" shall share the *good* life which we enjoy and our desire really to love our neighbor as ourselves?

Paul placed giving on the same level as the practicing of other high spiritual exercises. Is it not true that too often we cheapen the taking of the collection? We do not dignify it as an act of worship. One of the fine improvements in the order of worship as practiced by many churches today is the placing of the offering on the altar of God. When one thinks of the collection as an offering unto God one realizes that it cannot be cheap and tawdry. David said, "Neither will I offer unto the Lord that which dost cost me nothing."

Through this medium of money we can provide those agencies which shall reveal God to those who are seeking to find him. A medieval mystic once said, "For I fain would be to the Eternal Goodness what a man's hand is to a man." With our hands we do things. They are our implements of creation, of action, of accomplishment. Is not money the same? It can be an implement to create new lives, to provide means of mental and physical development and to make possible the accomplishment of the will of God—an implement the Eternal Goodness can use. We can help to provide this implement.

Money undergirds the Christian missionary program. It makes possible churches, schools, hospitals, homes; it provides the salaries of preachers, teachers, evangelistic workers, doctors, nurses, welfare workers; it purchases Bibles, good literature of all sorts; it buys medical instruments and equipment. In short, without money, the whole missionary effort would have to close down. With more money, the whole Christian movement can be expanded. The times demand great advance. The very tragedies of today mean open doors of service. If we would enter these doors, there must be much more money. Realizing all this, the Woman's Division of Christian Service has adopted the following as one of the objectives to be placed before the Woman's Societies of Christian Service for 1945:

"An advance over the missionary giving of 1944."

No percentage of advance is suggested. That is left to the individual society to decide for itself, in the belief that each organization will attempt to make the largest increase possible.

In order to suggest definite concrete ways in which local societies may accomplish this advance the following recommendations were adopted by the Woman's Division of Christian Service at its Annual Meeting in December. Will you consider them carefully and make every effort to put them into effect in your society in 1945?

1. Re-emphasize the importance of every member of the Woman's Society prayerfully making a pledge, no matter how small or large. This will widen the base of our giving and build a secure foundation for the support of the ongoing program of the Division.

2. Use of the program material on finance and giving in the program book for the local societies.

3. Use of special times to stress special giving, such as the Lenten offering, thank offering, and the Christmas offering.

4. Emphasis on Special Memberships.

5. The acceptance by the local and conference societies of special missionary projects, giving a feeling of personal responsibility for a special piece of work in the regular program of the Woman's Division.

6. Helping our women to understand that the Week of Prayer observance includes giving.

7. Publicizing the fact that the Woman's Division can issue annuities from a $100 minimum amount, which will afford protection to the donor and make possible a gift later on to the Woman's Division.

8. Reminding members and friends to remember the Woman's Division in their wills.

9. Helping the secretaries of the Division to discover people who might have a special interest in the "larger giving" projects, as these projects have been listed by the Woman's Division.

10. Keeping always before us that sharing is the very heart of Christianity; that giving is a spiritual experience that opens new realms of living to the giver and brings wider opportunities to those who receive.

These recommendations have to do with the HOW of advance. The society determines WHAT that advance shall be. Would not a fitting prayer for all of us be—May God match us to this hour!

Education and Cultivation

By **MRS. HELEN B. BOURNE,** *Secretary*

A *SHOPTALK ON STUDY COURSES.* It is thrilling to read the letters coming to our office telling of the study of "The Church in Southeast Asia." Thousands of classes have been interested in learning about Burma, Malaysia, and the Philippines, so many, in fact, that the Missionary Education Movement's supply of texts, *West of the Date Line*[1] and *Unfolding Drama in Southeast Asia*[1] was exhausted. But small reprints, just off the press, will enable any group desiring to pursue this study to do so. Order your books from any Woman's Division Literature Depository or Publishing House bookstore. If you need the letter of information and list of Southeast-Asia missionaries, write our office. Although the majority of Woman's Societies may have had this study course, we wish to provide for all who still desire to take it. The March program on this topic may become a new incentive to study and action and will certainly provide an exciting review for societies already having taken this stimulating course. Do not overlook the Story-Photo-Prints of the Joint Division of Education and Cultivation (three on Southeast Asia and three on the American Indian). Order from 150 Fifth Avenue; price, 40 cents.

But the Woman's Division provided three other equally important topics for study by Woman's Societies. If you took the Bible study in January and February, you will use the February program on "The American Indian" as a springboard for that study course. You have discovered the outline for this in the January issue of THE METHODIST WOMAN, also you have already found in the July-August, 1944, issue, page 23, the list of the Woman's Division projects among American Indians. You can find more information about these projects in the ten-cent leaflet, *Building the Christian Community.*[1] A timely new leaflet, *Spires in the Desert,*[1] tells of the Navajo Methodist Mission School, price, five cents. The lovely cover is worth more than that, not to mention the interesting contents. You may also order *We Owe Something to the Indians,*[1] which is a brief statement about American Indians and the service of The Methodist Church among them. Classes will need several of each of these leaflets, for the information contained in them should stimulate members of the class to useful service activities. If you are near enough, some of these activities should be personal services; if not close enough for personal contact, increased giving to the Woman's Division appropriations for Indian Work will always bring great satisfaction to the giver and help meet the need of the Woman's Division, for larger gifts.

If you are planning to use the Lenten season instead of the winter quarter for Bible study, you will recall finding some suggested supplementary materials in the July-August issue of THE METHODIST WOMAN. The approved Bible study topic for 1944-45 is "The Christian Faith and the Christian Way," based on the book of Ephesians and *The Word of His Grace*[1] as text guide. Do not miss this deeply moving study—"moving" because one is sure to be moved to more and better Christian service.

MISSIONARY EDUCATION STATISTICS

You will be interested in some vital statistics for 1944:

Approved classes, 21,668.

Members in classes, 403,327.

Special Jurisdiction Recognition classes, 2,892.

Number of Schools and Institutes, 49.

Number attending, 8,633.

The results of such educational endeavor are felt in local churches and around the world. Deepened spiritual convictions are helping to bring about more righteous relationships among peoples everywhere.

An extremely important study course, "Christians and a New World Economy"—which many societies had in the fall of 1944, should not be overlooked by those who have not yet used it. There are two texts: *Christianity and Social Order* and *Economic Planning in the United States* and the *Guide,* all of which may be ordered in a packet[1] (50 cents) from Literature Headquarters at Cincinnati or our distributing offices. An outline for this appeared in the October METHODIST WOMAN. Select one of the most forward-looking and well-informed leaders to guide this study and you will discover many things you should do about the unchristian elements in the present economic order. Stanley Jones's *Christ of the American Road*[2] contains fine practical suggestions along this line, also *A Durable Peace in Europe*[1] (20 cents) and a *Durable Peace in the Far East*[1] (20 cents) suggest study and action on this subject.

Even before you have completed the 1944-45 study courses sometime in May or June, you will begin to think of the 1945-46 topics, for you have to plan ahead for summer schools. Below are given simply the topics, the texts are not yet published. Not all the titles for these have been definitely decided as yet, but will be very soon, and the books will begin to come from the press in April.

TOPICS:

"The Church Among Uprooted Americans."

"The Fatherhood of God" (Bible Study based on Christian teachon race).

"Families in a New World."

"Africa."

Full information will appear in THE METHODIST WOMAN as soon as possible. In the meantime, keep studying "to show thyself approved unto God," and call on our office for any service we can render.

[1] Obtainable from Literature Headquarters and Distributing Offices.

[2] Obtainable from The Methodist Publishing House.

Wesleyan Service Guild

MARION LELA NORRIS, *Secretary*

By RUTH BUDD WEED,
Secretary

Northeastern Jurisdiction

Crusade for Christ Challenges Guild

METHODISTS throughout the length and breadth of our land are this year, and will be for the next four years, talking about the Crusade for Christ.

We, as Guild members, may well pause to ask ourselves just what are our responsibilities toward this Crusade.

There are five spearheads of the Crusade, but two seem to stand out as being of special challenge to employed women—World Relief and Reconstruction, and Stewardship.

Without the generous giving of each of us, the work of the church may die in the countries that have already suffered so much through years of war. We are not asked, however, to give to churches or people of Europe, Africa, or Asia. This is giving to Christ. Dare we turn away from his call to each of us? If peace is to come—a lasting peace for which our boys are dying—then we must support this effort toward world relief and reconstruction to the end that the world may be remade, renewed, and transformed.

Christ died for all men. This is an evangelistic Crusade. If we believe that God is the owner of all things, then man is the steward. Our time, our talents, our money, come from God. To him, then, belongs a just proportion of these things—our money, our talent, our time.

Stewardship is the giving of an offering, an offering of self. Here is a challenge for each employed woman. Before the Crusade for Christ can hope to build in the world, it must start in our own lives. Let us, in our daily living, not be afraid to bear witness that we have dedicated our lives to Christ, that we are stewards for him who died for us.

And how long shall this Crusade last—four years? No! Rather it shall last until the kingdoms of this world have become the Kingdom of our Lord and Christ.

Set us afire, Lord,
Stir us, we pray,
While the world perishes
We go our way
Purposeless, passionless,
Day after day.
Set us afire, Lord,
Stir us, we pray.[1]

Local Guild Plans for Crusade

"I must tell you about our work on the Crusade. We had a called meeting of our group and we asked the members before they made their pledges to the Crusade to figure from their yearly salary one-tenth, and from this amount decide, with the other obligations they would have to meet within the year, how much they could give to the Crusade. We made the appeal to those who were not tithing to lay aside the tithe in order to meet these obligations. We asked our minister to let us have a Crusade project of our own to see what we could do.

"To add to our fund and interest we had for our November and December meetings a Crusade Jackpot. Into this fund we had put the money not used for the Guild Conference (this unit was hostess to the Second Annual Conference Guild Meeting) and we asked that the hostesses not serve any refreshments, but put the money they would have spent into the Jackpot. From this fund we had $33.69 to add to our pledges.

"We pledged $1,000 for the Crusade. Our total pledge to date is now $1,323.69. We are all thrilled to death over this. Since we went so far over our goal in December we shall use our Jackpot fund and send a check to the coal field worker for the children's Christmas.

"We shall still carry out the ideas we had for the Crusade fund. This pledge represents the gifts of thirty-eight business women and we think it is really wonderful."

A Local Unit Plans for the Year

"Our September meeting started off in a whirlwind—yes, literally—the night of the hurricane. This had been preceded by an executive meeting the week before in which I pled for increased spiritual fellowship as individuals and what it would mean in giving our leadership divine guidance.

"In January we plan to begin our study class, and we are inviting the women to join with us.

"We shall start with the study of the American Indian and then *West of the Date Line*. If we can manage it, we shall have a night or two in a scientific study of prayer.

"We have sold one and one-half dozen copies of *Abundant Living* to our members, and I'll have another dozen for sale at our next meeting, plus some of *The Christ of the American Road*."[2]

First Meeting of a New Guild

"You will be interested to hear of our first meeting.

"Twenty-one young business girls and six adult guests had dinner at the church. We sang at the table under the direction of our minister of music. The pastor's wife and the president of the Woman's Society of Christian Service were present. Our minister brought his greetings, said

[1] Taken from "Crusade for Christ" booklet.
[2] Obtainable from The Methodist Publishing House.

grace, and was present through the evening.

"We moved to the parlor where we enjoyed games suitable to the group, enjoyed some readings and a folk game. An offering was taken and we closed with a Christmas worship and friendship circle.

"At the table each girl pinned her name on herself and during the evening each wrote on her paper valuable information about herself and names of friends she would like to have invited."

* * * *

Guild Project for April

The *Guild Project* and *Supply Work* for April are Marcy Center, Chicago, Illinois. Here The Methodist Church is rendering service in a Jewish community, proving again and again that Christian brotherhood cuts across lines of religious differences. (See *Guild Handbook*, pages 24 and 39, and the *Project Bibliography*.)

Guild Appropriations

One conference Guild secretary wrote as follows to each of the local units within her conference:

"Each year at this time we send out a list of suggested appropriations for national Guild projects. You will notice two things about the list below; first, that there are some changes in Guild projects, and second, that in many cases we are asking you for more than we have before. We hope that you will accept this increase, realizing that our money can do much to meet the increased opportunities of today, and also considering that in many cases our unit members are in a better position to give than they have ever been. Watch the pages of THE METHODIST WOMAN and see the *1945 Guild Handbook* for information about our projects, and keep your unit members in touch with the projects. (Missionary Education chairman, that is where you come in!)"

Then followed a suggested appropriation list for each unit, with a specific amount of money requested for specific projects, showing the local unit's share of the total Guild pledge for 1945:

Guild Projects (Home)	$30,000
Guild Projects (Foreign)	30,000
Undesignated	90,000
Total pledge for 1945	$150,000

"Render Unto God"

"As the reports come in, and as I study them, I am convinced that we need to work on one thing in particular," writes a conference Guild secretary, "and that is Stewardship. Some of our units pay very well to missions but some lean heavily toward the local church. Perhaps the Crusade for Christ will stimulate missionary giving, other than just for the Crusade.

"If I gave as much for missions as the government takes from me in taxes, and if everyone did the same, how much more good our money would do than the destruction our tax money is causing. I buy bonds for a war in which I do not believe, but because we are in it I try to do what I should. But if the United States had only spent for missions half as much in one year as for armaments, what a difference it would have made.

"We *render unto Caesar* because we must, but why are we so loathe to *render unto God the things that are God's!*"

For Lent and Easter

The Lord of Life, a candle-lighting service for the Easter season. Most effective if used with speaking chorus, but lines may be read.

The Lord Is Risen! a service of praise and consecration for Easter.

(*Order each of these services from the Guild Office, 150 Fifth Avenue, New York 11, New York, at two cents each for single copies; 25 cents for 25 copies; and 40 cents for 50 copies.*)

The Fellowship of Prayer, a daily devotional guide for the Lenten season. (*Order from the Commission on Evangelism, 287 Fourth Avenue, New York, New York, at two cents per copy.*)

"Seeing Is Believing"

Missions in Southeast Asia is the title of a new kodachrome lecture just released. Written by the author of *West of the Date Line*, and giving an overall picture of the types of mission work developed in the Philippines, Thailand, Burma, Malaysia, it tells of sections very much in the war news today.

Barriers and Passes, a three-reel kodachrome silent motion picture, has just been released.[1] It deals with the transfer of Japanese peoples from west coast cities to relocation camps and with the problems of getting them back once more into the normal stream of American life. Service charge, $3.

The Department of Visual Education of the Board of Missions is preparing the kodachrome slides for the *Crusade for Christ* lecture. This presentation covers not just the financial side of the Crusade but all five emphases and so will be useful throughout the quadrennium. One hundred sets are being made and will be distributed at first through the district superintendents.

Letters to Local Units

The new Standing Committee of the Guild, in its recent meeting, voted to have its chairman and program committee chairmen send a letter to the corresponding chairman of each local unit throughout the church. These letters were sent to the local unit through conference and district Guild secretaries.

The chairmen included new leaflet material for each unit on the work of the departments and the Crusade for Christ. The opportunity and responsibility of the Guild members in each local unit for a better world is greater today than ever before. "If the women of America band together and every individual does her part we can make this democratic home, America, a more decent place to live."

[1] Obtainable from Department of Visual Education, 150 Fifth Avenue, New York 11, N. Y.

Social and Supply Work

What are the *needs* for the social hour in your unit?

What kind of *re-creation* interests your members?

What *supply work* are you doing for mission projects? Christian social relations and local church activities? Any problems? Any bright ideas?

Your new chairman of this department, Miss E. Jane McDonald, asks you to write her (care the Guild Office) of what you did successfully the first quadrennium, and what you think needs to be worked through in this department for this quadrennium. Don't forget the newcomers, and the service men and women!

FINANCIAL REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIONS

Henrietta Gibson,

CONFERENCE INCOME FOR APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Paid on Pledge Fourth Quar.	Paid on Pledge To Date	Total Pledged 1944	Student	Youth	Children
North Central:								
Dakota	$ 2,204.20	$ 42.90	$ 2,247.10	$ 11,475.89	$ 9,400.00	.....	$ 92.15	$ 21.82
Detroit	19,105.87	1,807.98	20,913.85	77,322.46	70,166.00	$15.90	315.56	214.68
Illinois	25,079.97	1,580.61	26,660.58	88,077.23	81,000.00	.....	652.76	338.88
Indiana	16,626.63	1,320.61	17,947.24	64,553.65	56,300.00	.....	433.00	422.38
Iowa-Des Moines	21,802.54	1,138.13	22,940.67	62,735.83	52,000.00	.....	1,099.21	186.84
Michigan	16,433.78	1,212.55	17,646.33	56,888.86	49,000.00	23.00	.....	8.00
Minnesota	8,055.35	502.00	8,557.35	25,543.67	21,600.00	6.00	73.25	79.05
North Dakota	2,971.82	87.90	3.059.72	9,452.53	8,040.00	.....	56.28	73.68
North Indiana	14,685.11	673.58	15,358.69	55,129.22	45,550.00	.....	671.37	456.75
North-East Ohio	45,748.68	2,268.43	48,017.11	124,251.00	111,500.00	.....	623.00	851.35
Northern Minnesota	7,828.14	525.61	8,353.75	29,360.25	25,483.00	.....	164.00	144.70
Northwest Indiana	8,250.66	471.03	8,721.69	29,088.54	26,775.00	.....	397.45	159.75
Northwest Iowa	6,505.14	494.24	6,999.38	27,429.15	24,000.00	.....	453.08	35.38
Ohio	49,182.36	2,711.75	51,894.11	157,720.90	144,500.00	.....	612.22	604.20
Rock River	24,656.94	1,775.67	26,432.61	92,420.55	87,811.00	.....	454.00	388.87
Southern Illinois	6,688.40	600.26	7,288.66	27,438.52	25,000.00	.....	223.39	66.51
Upper Iowa	10,650.62	471.01	11,121.63	34,329.58	26,875.00	.....	287.70	159.08
West Wisconsin	3,161.96	112.00	3,273.96	14,463.40	13,000.00	.....	.....	72.00
Wisconsin	8,379.76	315.91	8,695.67	24,836.66	22,000.00	.....	105.67	57.59
Totals	$298,017.93	$18,112.17	$316,130.10	$1,012,517.89	$900,000.00	$44.90	$6,714.09	$4,341.46
Northeastern:								
Baltimore	$ 22,647.10	$ 834.45	$ 23,481.46	$ 84,410.62	$ 70,000.00	.....	$ 450.46	$ 131.95
Central New York	13,276.19	294.00	13,570.19	39,138.52	35,000.00	.....	116.47	85.15
Central Pennsylvania	11,680.75	323.00	12,003.75	41,369.09	40,000.00	.....	244.10	49.00
East German	.....	.....	.....	.....	.....	.....	.....	.....
Erie	15,205.87	141.00	15,346.87	53,476.50	48,000.00	.....	91.91	272.23
Genesee	13,687.79	288.40	13,976.19	45,362.19	38,500.00	.....	220.63	105.74
Maine	2,405.05	.....	2,405.05	6,644.05	6,100.00	.....	19.50	6.28
New England	8,382.86	53.75	8,436.61	26,541.25	26,500.00	.....	67.45	45.21
New England Southern	5,062.48	.....	5,062.48	14,464.39	14,000.00	.....	83.98	.....
New Hampshire	1,731.29	47.00	1,778.29	4,747.23	4,500.00	.....	.....	19.35
New Jersey	9,508.73	619.04	10,127.77	39,363.47	30,240.00	.....	295.81	43.75
New York	10,518.33	518.72	11,037.05	28,100.00	28,100.00	$10.00	81.50	44.50
New York East	11,691.89	746.82	12,438.71	38,045.75	37,000.00	.....	75.91	58.47
Newark	13,315.82	539.32	13,855.14	40,531.13	39,000.00	.....	56.37	258.24
Northern New York	11,916.21	204.00	12,120.21	22,024.36	21,500.00	.....	265.25	83.65
Peninsula	8,629.97	.....	8,629.97	24,268.27	22,000.00	.....	54.41	77.55
Philadelphia	25,176.98	706.25	25,883.23	67,683.23	58,000.00	.....	281.66	244.93
Pittsburgh	25,457.05	541.79	25,998.84	80,838.85	74,000.00	.....	379.40	459.34
Troy	11,686.86	329.96	12,016.82	33,023.82	32,500.00	.....	125.37	39.55
West Virginia	15,044.85	715.15	15,760.00	66,000.00	63,000.00	.....	330.76	284.18
Wyoming	13,521.42	4.58	13,526.00	37,193.29	32,000.00	.....	12.10	48.09
Puerto Rico Provisional	.....	.....	.....	35.00	.....	.....	.....	.....
Totals	$250,547.40	$ 6,907.23	$257,454.63	$ 793,261.01	$719,940.00	$10.00	$3,253.04	$2,357.16
South Central:								
Central Kansas	$ 14,408.23	$ 955.68	$ 15,363.91	$ 61,488.48	$ 55,000.00	.....	$ 765.39	$ 222.62
Central Texas	10,020.13	520.51	10,540.64	33,429.45	28,000.00	.....	485.27	70.71
East Oklahoma	5,328.90	474.97	5,803.87	22,182.65	20,950.00	.....	125.07	69.04
Indian Mission	51.72	.....	51.72	358.72	350.00	.....	.....	3.00
Kansas	11,084.65	1,085.07	12,169.72	39,074.45	37,800.00	.....	322.47	159.55
Little Rock	9,180.43	684.40	9,864.83	29,849.50	24,626.00	.....	258.39	11.29
Louisiana	12,259.25	767.44	13,026.69	45,787.96	33,300.00	.....	201.63	9.74
Missouri	4,277.24	113.53	4,390.77	17,710.19	16,350.00	.....	70.48	23.72
Nebraska	13,894.14	659.96	14,554.10	50,091.46	47,250.00	.....	379.75	163.49
New Mexico	2,093.50	598.95	2,692.45	8,006.16	7,000.00	.....	36.55	6.28
North Arkansas	2,430.21	717.49	3,147.70	21,567.50	21,525.00	.....	125.74	16.77
North Texas	9,229.00	500.00	9,729.00	32,742.00	33,225.00	.....	700.00	125.25
Northwest Texas	8,603.60	489.16	9,092.76	28,619.53	24,750.00	.....	594.05	79.21
St. Louis	7,918.32	616.90	8,535.22	29,380.70	27,500.00	.....	27.72	36.83
Southwest Mexican	126.87	5.00	131.87	413.75	.....	.....	29.40	13.95
Southwest Missouri	8,097.51	840.95	8,938.46	31,008.04	28,350.00	.....	95.02	144.31
Southwest Texas	7,361.38	704.91	8,066.29	32,185.37	31,000.00	.....	112.61	75.61
Texas	11,462.29	920.87	12,383.16	46,295.99	37,565.00	$ 1.00	625.27	152.19
West Oklahoma	8,302.18	802.30	9,104.48	33,885.00	31,000.00	.....	139.04	89.85
Totals	$146,129.55	$11,458.09	$157,587.64	$ 564,076.90	$505,541.00	$ 1.00	$5,093.85	$1,473.41
Southeastern:								
Alabama	$ 10,790.08	$ 703.72	$ 11,493.80	$ 39,548.48	$ 31,125.00	.....	$ 226.70	$ 81.06
Florida	19,543.90	1,365.48	20,909.38	74,601.91	55,500.00	.....	485.89	83.94
Holston	10,596.90	1,318.10	11,915.00	42,170.00	40,000.00	.....	258.43	75.70
Kentucky	7,499.21	671.84	8,171.05	30,421.69	27,000.00	.....	113.29	89.62
Louisville	7,290.46	666.00	7,956.46	25,447.05	24,000.00	.....	329.39	32.71

Total for Appropriations 1944	Total for Appropriations 1943	DIVISION OF TOTAL RECEIPTS: General Appropriations	Conference Work	Total for Appropriations 1944	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
$ 2,361.07	$ 3,434.82	$ 2,361.07	.....	$ 2,361.07	$ 434.26	$ 111.20	$ 10.00	.....	$ 2,916.53
21,459.99	26,909.69	20,634.99	$ 825.00	21,459.99	1,938.27	1,396.45	.....	$ 900.00	25,694.71
27,652.22	24,917.82	22,731.40	4,920.82	27,652.22	2,454.43	1,281.94	.....	.....	31,388.59
18,802.62	19,941.28	17,679.12	1,123.50	18,802.62	2,508.05	849.66	.....	5.00	22,165.33
24,226.72	21,543.47	22,854.12	1,372.60	24,226.72	1,900.46	989.95	.....	510.22	27,627.35
17,677.33	20,424.17	17,227.33	450.00	17,677.33	1,977.64	982.36	.....	.....	20,637.33
8,715.65	8,467.60	8,683.65	32.00	8,715.65	609.37	635.00	20.30	.....	9,980.32
3,189.68	4,104.66	3,189.68	.....	3,189.68	390.65	311.05	8.59	30.00	3,929.97
16,486.81	15,149.04	14,986.81	1,500.00	16,486.81	2,950.84	1,915.02	.....	500.00	21,852.67
49,491.46	47,498.02	42,428.16	7,063.30	49,491.46	3,554.92	4,117.31	.....	1,031.80	58,195.49
8,662.45	10,169.71	8,662.45	.....	8,662.45	759.19	753.50	16.72	.....	10,191.86
9,278.89	8,348.67	9,278.89	.....	9,278.89	1,021.06	684.40	46.96	.....	11,031.31
7,487.84	3,849.44	6,731.84	756.00	7,487.84	1,296.60	620.04	.....	130.00	9,534.48
53,110.53	48,852.65	49,420.53	3,690.00	53,110.53	3,604.91	2,115.96	.....	6,100.00	64,931.40
27,275.48	29,009.27	25,681.95	1,593.53	27,275.48	1,767.85	576.67	.....	50.00	29,670.00
7,578.56	7,358.23	7,578.56	.....	7,578.56	1,776.51	1,003.44	.....	.....	10,358.51
11,568.36	9,291.26	11,468.36	100.00	11,568.36	1,416.17	739.22	.....	460.00	14,183.75
3,345.96	4,127.70	3,031.41	314.55	3,345.96	321.03	398.31	24.68	.....	4,089.98
8,858.93	8,841.60	8,858.93	.....	8,858.93	952.77	360.00	8.08	.....	10,179.78
$327,230.55	$322,239.10	$303,489.25	$23,741.30	$327,230.55	$31,634.98	$19,841.48	$135.33	$9,717.02	$388,559.36
$ 24,063.87	$ 24,151.54	$ 22,154.73	$ 1,909.14	$ 24,063.87	$ 3,373.27	$ 1,111.63	.....	.....	$ 28,548.77
13,771.81	16,240.76	13,660.81	111.00	13,771.81	732.92	1,190.81	$ 35.00	.....	15,730.54
12,296.85	15,687.47	10,646.85	1,650.00	12,296.85	943.43	1,050.68	.....	$ 46.00	14,336.96
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
15,711.01	17,075.75	11,976.67	3,734.34	15,711.01	1,170.34	717.70	.....	2,664.90	20,263.95
14,302.56	13,556.96	13,358.64	943.92	14,302.56	647.32	1,080.29	.....	26.00	16,056.17
2,430.83	1,512.53	2,320.83	110.00	2,430.83	253.42	183.45	11.55	.....	2,879.25
8,549.27	12,596.22	7,049.27	1,500.00	8,549.27	146.62	247.74	27.70	500.00	9,471.33
5,146.46	5,082.22	4,466.76	679.70	5,146.46	230.88	149.54	15.00	.....	5,541.88
1,797.64	1,536.08	1,797.64	.....	1,797.64	158.30	45.00	.....	.....	2,000.94
10,467.33	9,828.89	9,592.34	874.99	10,467.33	553.40	741.19	.....	35.00	11,796.92
11,173.05	8,787.43	11,173.05	.....	11,173.05	399.10	666.00	.....	35.00	12,273.15
12,573.09	12,491.73	12,256.42	316.67	12,573.09	693.45	410.90	34.20	10.00	13,721.64
14,169.75	14,842.63	13,494.75	675.00	14,169.75	784.55	775.48	.....	2,057.00	17,786.78
12,469.11	9,111.96	12,469.11	.....	12,469.11	511.87	588.15	22.00	4.87	13,596.00
8,761.93	7,831.93	7,430.71	1,331.22	8,761.93	803.15	229.00	.....	.....	9,794.08
26,409.82	19,885.36	22,871.31	3,538.51	26,409.82	1,238.85	1,847.83	.....	87.00	29,583.50
26,837.58	28,117.49	23,037.58	3,800.00	26,837.58	2,641.94	482.50	.....	1,270.47	31,232.49
12,181.74	13,868.98	12,181.74	.....	12,181.74	639.70	412.25	.....	5.00	13,238.69
16,374.94	20,923.53	14,324.94	2,050.00	16,374.94	6,940.47	1,835.39	.....	.....	25,150.80
13,586.19	14,203.28	12,286.19	1,300.00	13,586.19	457.14	246.39	.....	.....	14,289.72
.....	4.00	.....	.....	.....	.....	.....	.....	.....	.....
$263,074.83	$267,336.74	$238,550.34	$24,524.49	$263,074.83	$23,320.12	$14,011.92	$145.45	$6,741.24	$307,293.56
$ 16,351.92	$ 16,594.88	$ 15,676.92	$ 675.00	$ 16,351.92	$ 2,767.61	$ 3,354.11	.....	$ 751.64	$ 23,225.28
11,096.62	9,556.91	11,096.62	.....	11,096.62	4,238.32	603.36	.....	15.00	15,953.30
5,997.98	6,326.10	5,997.98	.....	5,997.98	2,778.44	1,041.06	.....	.....	9,817.48
54.72	79.36	54.72	.....	54.72	44.39	.....	$ 2.00	.....	101.11
12,651.74	13,763.13	11,808.74	843.00	12,651.74	1,581.53	1,760.24	.....	140.00	16,133.51
10,134.51	8,181.28	10,134.51	.....	10,134.51	3,101.32	1,197.84	.....	.....	14,433.67
13,238.06	11,729.00	13,238.06	.....	13,238.06	4,535.75	2,755.01	.....	.....	20,528.82
4,484.97	4,909.89	4,484.97	.....	4,484.97	2,065.02	639.73	20.56	.....	7,210.28
15,097.34	14,993.81	14,047.34	1,050.00	15,097.34	2,581.86	1,725.32	.....	25.00	19,429.52
2,735.28	2,864.99	2,735.28	.....	2,735.28	1,625.00	215.61	.....	65.00	4,640.89
3,290.21	3,899.66	3,290.21	.....	3,290.21	2,941.89	1,049.70	.....	922.25	8,204.05
10,554.25	7,091.00	10,554.25	.....	10,554.25	5,366.18	1,960.61	.....	2,045.25	19,926.29
9,766.02	8,873.77	9,766.02	.....	9,766.02	5,690.22	2,900.30	17.87	.....	18,374.41
8,599.77	6,952.06	8,599.77	.....	8,599.77	2,662.78	744.32	.....	.....	12,006.87
175.22	69.18	175.22	.....	175.22	423.43	.....	.....	.....	598.65
9,177.79	8,104.21	8,752.79	425.00	9,177.79	2,338.95	811.27	29.41	124.00	12,481.42
8,254.51	10,382.27	8,254.51	.....	8,254.51	5,554.93	1,649.67	.....	1.00	15,460 11
13,161.62	10,793.40	13,161.62	.....	13,161.62	6,596.74	1,767.24	.....	.....	21,525 60
9,333.37	9,216.00	9,333.37	.....	9,333.37	3,327.16	1,383.96	.....	35.00	14,079.49
$164,155.90	$154,380.90	$161,162.90	$ 2,993.00	$164,155.90	$60,221.52	$25,559.35	$ 69.84	$4,124.14	$254,130.75
$ 11,801.56	$ 7,724.91	$ 11,801.56	.....	$ 11,801.56	$ 8,933.90	$ 171.98	.....	$ 806.00	$ 21,713.44
21,479.21	13,290.00	21,479.21	.....	21,479.21	6,902.18	3,866.13	.....	35.00	32,282.52
12,249.13	11,913.00	12,249.13	.....	12,249.13	9,508.10	572.10	.....	.....	22,329.33
8,373.96	6,146.67	8,373.96	.....	8,373.96	3,642.26	409.53	.....	.....	12,425.75
8,318.56	7,205.30	8,318.56	.....	8,318.56	4,204.81	415.10	$ 19.66	.....	12,958.13

FINANCIAL REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIONS

Henrietta Gibson,

CONFERENCE INCOME FOR APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Paid on Pledge Fourth Quar.	Paid on Pledge To Date	Total Pledged 1944	Student	Youth	Children
Southeastern (Continued):								
Memphis	$ 10,877.32	$ 656.43	$ 11,533.75	$ 40,053.28	$ 33,075.00	.....	$ 124.48	$ 67.87
Mississippi	9,621.22	444.05	10,065.27	34,786.05	27,000.00	.....	698.45	28.60
North Alabama	16,357.36	802.48	17,159.84	55,787.83	40,000.00	.....	588.36	99.45
North Carolina	15,089.40	1,330.55	16,419.95	57,109.96	46,200.00	.....	606.08	117.66
North Georgia	16,588.81	2,006.26	18,595.07	65,036.93	55,000.00	.....	374.29	196.22
North Mississippi	6,184.30	346.60	6,530.90	27,035.00	23,000.00	.....	271.74	34.63
South Carolina	8,841.58	367.91	9,209.49	29,399.43	25,400.00	.....	130.06	18.63
South Georgia	16,420.45	1,044.24	17,464.69	64,778.91	52,500.00	.....	239.54	43.65
Tennessee	11,146.78	818.94	11,965.72	36,800.00	32,000.00	.....	228.54	67.42
Upper South Carolina	9,852.90	565.35	10,418.25	31,109.25	26,500.00	.....	239.70	16.45
Virginia	31,927.48	1,140.43	33,067.91	104,761.70	72,000.00	.....	2,723.85	51.08
Western North Carolina	16,765.35	1,903.55	18,668.90	68,765.42	55,500.00	.....	345.81	88.61
Totals	$ 225,393.50	$16,151.93	$ 241,545.43	$ 827,612.89	$ 665,800.00	.....	$ 7,984.60	$ 1,193.30
Western:								
Alaska Mission	$ 45.00	.....	$ 45.00	$ 211.85	.....	.....	.....	.....
California	12,374.13	$ 567.25	12,941.38	44,727.55	$ 38,060.00	.....	$ 414.01	$ 100.97
Colorado	6,925.32	776.46	7,701.78	24,517.56	21,000.00	.....	122.50	217.81
Idaho	1,754.48	113.10	1,867.58	6,773.91	5,555.00	.....	62.75	.....
Montana	2,583.39	156.70	2,740.09	7,960.02	7,000.00	.....	21.55	47.04
Oregon	6,514.00	422.34	6,936.34	22,297.17	17,000.00	.....	76.88	123.73
Pacific Northwest	10,592.20	602.52	11,194.72	36,973.33	31,800.00	.....	181.09	162.06
Southern California-Arizona	48,486.67	1,966.48	50,453.15	138,488.19	115,000.00	.....	520.89	313.35
Utah	303.32	21.25	324.57	888.33	.....	.....	22.87	.....
Wyoming State	1,004.55	24.00	1,028.55	3,500.00	2,800.00	.....	13.00	.....
Totals	$ 90,583.06	$ 4,650.10	$ 95,233.16	$ 286,337.91	$ 238,215.00	.....	$ 1,435.54	$ 964.96
Central:								
Atlanta	$ 252.00	$ 30.00	$ 282.00	$ 900.46	$ 900.00	.....	$ 2.50	$ 1.00
Central Alabama	99.26	.....	99.26	826.46	700.00	.....	1.60	41.50
Central West	1.15	.....	1.15	550.00	550.00	.....	84.95	5.00
Delaware	741.43	33.45	824.88	3,936.15	3,600.00	.....	67.00	16.85
East Tennessee	180.00	.....	180.00	727.25	500.00	.....	.....	.....
Florida	236.58	16.80	253.38	426.80	280.00	.....	27.00	5.00
Lexington	1,753.15	157.35	1,910.50	4,001.00	4,000.00	.....	20.00	15.00
Louisiana	190.00	25.00	215.00	1,145.92	1,415.00	.....	.....	.....
Mississippi	50.00	.....	50.00	399.67	380.00	.....	.....	11.00
North Carolina	232.00	.....	232.00	900.00	882.00	.....	.....	.....
Savannah	25.00	.....	25.00	278.85	265.00	.....	.....	1.00
South Carolina	104.00	.....	104.00	725.82	800.00	.....	4.50	4.00
South Florida	150.00	.....	150.00	200.00	220.00	.....	.....	.....
Southwest	.....	.....	.....	378.50	425.00	.....	.....	.....
Tennessee	250.00	18.50	268.50	847.00	500.00	.....	15.34	5.00
Texas	289.66	24.00	313.66	1,225.90	888.00	$ 2.00	27.00	4.00
Upper Mississippi	20.00	.....	20.00	238.90	200.00	.....	20.00	.....
Washington	1,109.04	238.30	1,347.34	3,982.11	2,400.00	10.00	16.50	55.00
West Texas	155.00	25.00	180.00	335.00	535.00	.....	.....	5.00
Totals	$ 5,838.27	$ 618.40	$ 6,456.67	$ 22,025.79	$ 19,440.00	$12.00	$ 286.39	$ 169.35
China Mission	.....	.....	.....	.....	.....	.....	.....	.....
Cuba Mission	$ 32.80	.....	$ 32.80	$ 32.80	.....	.....	.....	.....
Hawaii	$ 330.32	.....	$ 330.32	$ 823.90	.....	.....	.....	.....
Uruguay	.....	.....	.....	.....	.....	.....	.....	.....
Totals from Conferences	$1,016,872.63	$57,897.92	$1,074,770.75	$3,506,689.09	$3,048,936.00	$67.90	$24,767.51	$10,499.64
Other Income for Appropriations:								
Deaconess Pensions	.....	.....	.....	.....	.....	.....	.....	.....
Enrolled Missionary Pension Fund	.....	.....	.....	.....	.....	.....	.....	.....
Miss'ry and Deac. Temporary Disability Fund	.....	.....	.....	.....	.....	.....	.....	.....
Income from Uniting Organizations	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous and Gifts on Appropriations	.....	.....	.....	.....	.....	.....	.....	.....
Other Designated Expendable Receipts:								
Istitutional Income	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous	.....	.....	.....	.....	.....	.....	.....	.....
Refunds	.....	.....	.....	.....	.....	.....	.....	.....
Transients	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	$1,016,872.83	$57,897.92	$1,074,770.75	$3,506,689.09	$3,048,936.00	$67.90	$24,767.51	$10,499.64

ND CHURCH EXTENSION—THE METHODIST CHURCH

reasurer

DIVISION OF TOTAL RECEIPTS

Total for propriations 1944	Total for Appropriations 1943	General Appropriations	Conference Work	Total for Appropriations 1944	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
$ 11,726.10	$ 13,598.54	$ 11,726.10		$ 11,726.10	$ 6,567.42	$ 1,044.13		$ 135.50	$ 19,473.15
10,792.32	5,000.62	10,792.32		10,792.32	4,957.03	171.05		69.00	15,989.40
17,847.65	10,467.91	17,847.65		17,847.65	5,374.04	757.58			23,979.27
17,143.69	14,010.10	17,143.69		17,143.69	8,183.30	1,635.15		398.90	27,361.04
19,165.58	18,084.15	18,006.58	$ 1,159.00	19,165.58	5,333.42	925.00		56.00	25,480.00
6,837.27	5,122.03	6,837.27		6,837.27	4,128.92	168.42			11,134.61
9,358.18	7,488.27	9,358.18		9,358.18	3,357.24	548.39			13,263.81
17,747.88	11,204.08	17,747.88		17,747.88	6,909.00	1,112.49		830.00	26,599.37
12,261.68	9,517.53	10,506.70	1,754.98	12,261.68	4,048.98	238.74			16,549.40
10,674.40	6,565.09	10,674.40		10,674.40	3,632.40	786.13			15,092.93
35,842.84	25,237.29	35,842.84		35,842.84	13,252.92	2,640.31		100.00	51,836.07
19,103.32	19,287.39	19,103.32		19,103.32	6,061.49	1,959.94			27,124.75
$250,723.33	$ 191,862.88	$ 247,809.35	$ 2,913.98	$ 250,723.33	$104,997.41	$17,422.17	$ 19.66	$ 2,430.40	$ 375,592.97
$ 45.00	$ 36.00	$ 45.00		$ 45.00	$ 12.00				$ 57.00
13,456.36	13,481.00	13,156.36	$300.00	13,456.36	2,065.07	$ 1,141.76		$ 155.00	16,818.19
8,042.09	9,048.07	7,191.49	850.60	8,042.09	826.35	708.95		40.00	9,617.39
1,930.33	2,245.34	1,930.33		1,930.33	295.99	156.50	$ 89		2,383.71
2,808.68	2,394.05	2,746.18	62.50	2,808.68	324.32	45.00			3,178.00
7,136.95	6,430.20	6,886.95	250.00	7,136.95	955.24	464.54			8,556.73
11,537.87	7,354.43	11,337.22	200.65	11,537.87	1,468.54	877.48		46.15	13,930.04
51,287.39	46,186.06	33,479.20	17,808.19	51,287.39	3,882.77	3,054.51		3,891.00	62,115.67
347.44	299.20	347.44		347.44	43.91	18.40	60		410.35
1,041.55	873.79	1,041.55		1,041.55	183.99	10.00			1,235.54
$ 97,633.66	$ 88,348.14	$ 78,161.72	$19,471.94	$ 97,633.66	$ 10,058.18	$ 6,477.14	$ 1.49	$ 4,132.15	$ 118,302.62
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